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SHERE ALI'S DEFIANCE.

THE fears expressed by us last week seem likely to be speedily realised. The peremptory demand made by the Viceroy of India, in conjunction, of course, with the Home Government, that the Ameer of Afghanistan should receive Sir Neville Chamberlain with an imposing military retinue, and dismiss from Cabul the Russian envoy who had been secretly sent to that capital, has been definitely refused. No answer having been received to the claim of our Indian Government, a portion of the British mission was sent forward from Peshawur and was stopped at the mouth of the Khyber Pass by the Ameer's officers, acting apparently on full instructions from their master, who announced that their further progress would be resisted by force. Thereupon the members of the Embassy retired as they came, and we are told by the Calcutta correspondent of the *Times*, who is evidently the mouthpiece of the Viceroy's Government in the case, that the question at issue "at once travels out of the domain of provincial into that of Imperial considerations, and those of the very highest magnitude."

The same writer recently spoke of Lord Lytton as "specially gifted with broad, statesmanlike views, the result, partly, of the most vigilant and profound study, partly of the application of great natural intellectual capacity to the close cultivation of political science and the highest order of statecraft." This language was not perhaps intended as flattery, but must be supposed to reflect the genuine conviction of the writer. To us, in the light of recent events, it reads like a bitter satire. On what does the Indian Viceroy's statesmanship in the present case consist? Simply that, with ludicrous short-sightedness, he has fallen into a Russian trap. The manifest object of the mission sent to Cabul by the Czar, was to annoy, if not to provoke, the masters of India—to retaliate for the despatch of Indian native troops to Malta for the purpose, if the occasion arose, of taking sides against Russia. The St. Petersburg Government had evidently hoped by this stroke of policy to show England that her reliance upon the unbounded resources of her Eastern Empire was unstable, and her fancied security in the possession of that great country an illusion. Lord Lytton and his principals at home who, of course, control his movements, have more than fulfilled Russian expectations. Their sagacity is shown by catching at the bait, and eagerly swallowing it! What the Czar wishes they should do, that they have done, without apparently leaving themselves a loophole of retreat. They might have shown a "masterly inactivity," by taking no notice of the Russian Embassy to Cabul,

and with the consciousness of reserved strength, have left Shere Ali and General Abramoff to put their heads together as much as they pleased, well aware that all their intrigues would be unavailing to bring an army through the desolate wastes and difficult defiles of the Hindoo-Kosh strong and effective enough to threaten our Indian Empire. It needs no military knowledge to predict that no force, however large, which might be gathered at Cabul, could reach the frontier of the Punjab without falling an easy prey to a numerous, well-appointed, and well-fed army, which would be ready to cut them off as they emerged from the passes.

So far as we are able to form a conclusion, this scheme of an imposing mission to Cabul is the most reckless and stupendous of the many political blunders which have been witnessed during the last three years of Eastern mistakes. Assuming that the Russians are our bitter foes, we are at the present moment laying ourselves out to make sport for them—wasting our resources for nought, undertaking an expedition which must prove abortive, preparing for a conquest which, if successful, must be barren of results. The Indian Government—that is, of course, the British Government—may spend millions of money and lavish the blood of their troops, but Afghanistan, if conquered, cannot be held, and Russia can remain an idle but not uninterested spectator of our bootless and costly expedition. Possibly—may we not say probably?—a proper representation at St. Petersburg would, under the altered condition of affairs, have brought about a withdrawal of the Russian envoy. A breach of faith such as Russia has committed by sending an embassy to Shere Ali, however venial it may be regarded in time of war, could not be upheld in time of peace. The responsibility for this violation of a distinct engagement rested upon the Czar, and might justly have been fastened on him. We have chosen to throw it upon his Afghan dupe, whom Russia may, if so minded, covertly support; or, on the other hand, may leave in the lurch with the full conviction that she herself can get no harm, and that British power, by dashing itself against the barren mountains of Afghanistan, will only exhaust itself. And this miserable policy is held up to the gaze of the British people as the highest achievement of British statesmanship! Our rulers, with open eyes and in pursuit of an Imperialist phantom, courted the humiliation which the barbarous fanatic of Cabul has inflicted on them, and the inglorious results which must inevitably follow a campaign against such despicable foes.

Under any circumstances, Lord Beaconsfield and his instrument, Lord Lytton, have paved the way for a Russian triumph. Prince Gortschakoff has effectually turned the tables on our scheming Prime Minister. England, according to the fantastic policy of our Government, was to raise an impassable barrier against Russian aggression in Asia Minor. In a few weeks the scene has entirely changed, and we are nervously preparing to defend our Eastern Empire on the northern frontier against the Russian Chancellor's cat paw. "Heads I win, tails you lose," may in this case be his motto. "An Afghan war," as the *Pall Mall Gazette* justly remarks, "will certainly cost England a large sum of money. It will probably cost her some considerable number of lives. It will tend to concentrate the attention of the Government on the remoter East, and so tempt them to forget or postpone any active prosecution—if they have

ever dreamed of such a thing—of their professed designs in Asia Minor. Russia has nothing to lose by sitting still—as a Government—while we are pouring troops through the Khyber Pass. Supposing that we bring the Ameer to terms at once, she may regret that she pulled at the pear a little before it was ripe, but she will feel that the recollection of another defeat will not make the Afghans more friendly to England. If the war proves a long one, she will have time to make up her mind as to what she shall do, and the opportunity, perhaps, of profiting by something that the chapter of accidents may have in store for her. The Afghans may prove as little amenable to an English occupation as the Bosnians have shown themselves to an Austrian occupation. They may continue to give us trouble long after the avowed resistance of the Ameer has ceased. At all events, an English invasion of Afghanistan will give the Russian agents abundance of opportunities both for ascertaining the temper of our Indian subjects, and of the semi-independent princes particularly, and of making that temper what they would like to see it. An Afghan war can hardly fail to be a time of great excitement in India. Whatever there is of discontent or of native ambition will be stimulated by hopes of a possible disaster to the English armies. There is no need, therefore, for Russia to put herself any more forward than she has done already. The ball has been set rolling, and she has now only to wait and see how much damage it will do before it stops."

If the vital interests of our Eastern Empire—which has been the pretext for the wrong-headed policy of Lord Beaconsfield's Cabinet throughout the late crisis—were at stake, the course now being taken would be at least intelligible. But the result of the challenge we have thrown down to the fanatical ruler of Afghanistan is, as we have indicated, well-nigh certain. It is fraught with difficulty and peril, and, unless Russia curbs the fanaticism of Shere Ali, must involve this country—for protests are now unavailing—in a real, inglorious, and perhaps a disastrous war, the evils of which are, as Lord Carnarvon says, less serious than the prospect of conquering and holding—or even of conquering and again evacuating—so worthless and unmanageable a territory as the arid regions of Afghanistan, with its freebooting population. Lord Beaconsfield's Eastern policy, which was a mixture of imposture and theatrical display, now threatens to end in a *fiasco* which can yield us no advantage, and may seriously impair the prestige of the British name.

DEPRESSED TRADE.

FOR a period of more than four years grave and increasing complaints have been heard of the depressed condition of nearly every branch of commerce and industry. This applies not alone to England, but to Belgium, Germany, Switzerland, and in a still larger degree to the United States. So far as concerns the latter country it is not too much to say that in some departments of trade, and notably in that of coal and iron, the depression has been far greater than with ourselves. This is in spite of the heavy protective duties, some of which are absolutely prohibitory. We might say that it is in no small measure the result of this narrow policy. But it is evident that a great tidal wave of adverse circumstances has spread more or less over the entire commercial world, and that much loss and suffering have been induced. A few months ago it was thought that a turn had occurred in the tide, and that re-

newed prosperity was not far distant. The hope proved to be illusory, and it must be admitted with regret that the present outlook is dim and unpromising. From all quarters of the country we hear of large works carried on at a loss, only as an alternative to yet greater loss that would be incurred from the deterioration of costly machinery and plant by actual stoppage. In the great staple industries of wool and cotton, stocks are accumulating, because a remunerative sale cannot be found. A worsted spinner told us only last week that the result of six months' working of two very large mills is an actual loss of 3,500*l.*, after allowing for the value of his stock at the present low rates. An engineering firm in the North, where 1,800 men are usually employed, can now find work only for 100. Another great company, in the same trade, paid a dividend last year at the cost of exhausting the reserve fund, and will not be able to declare any dividend this year. In the Furness district, one-third of the furnaces are out of blast; while in Cleveland not one-half of the furnaces are at work. The great cotton districts of Lancashire and the adjoining counties are partially paralysed, excepting only certain special and subordinate products; and this notwithstanding the prolonged and costly strike during the summer against the ten per cent. reduction in wages. Many particulars might be cited in proof, if this were needful. Unhappily, all sections of the community exemplify the proof in their own circumstances. The trading classes bear a uniform testimony, and wonder in a vague fashion when and how the existing state of things will end. Those of them who deal in articles of mere adornment and luxury find their customers falling away with startling unanimity. The professional classes also experience in a marked and unpleasant degree the results of the trade depression; while legions of mere clerks seek in vain for an occupation that will yield them only a bare subsistence.

All this is very painful, and the more so because no immediate relief is apparent. As to the causes and the remedies, opinions are divided and antagonistic. The era of commercial prosperity, which ended for England with the year 1873, was marked also by a feverish speculation that might even be termed gambling. Men, and women too, made haste to be rich; sometimes without considering whether the methods used were either wise, or safe, or upright. Of the innumerable limited companies started during the excitement of a gain that was largely fallacious, many were for impossible or absurd purposes, and came to a speedy end after having dissipated the money of credulous shareholders. Enormous sums of money were also sunk in foreign loans, which proved to be in many cases a bottomless pit. Then ensued a period of reaction and of partial panic. Those who had money to invest were afraid to incur unknown risks, and could not discriminate between safe and unsound enterprises. Much capital was locked up in unproductive works, the number of which had increased far beyond the actual demand, on account of large profits made in similar undertakings. Then came the prolonged and painful disquietude caused by complications in European politics, with the uncertainty that existed for many months as to whether or not England would be embroiled in the strife. This alone was sufficient to cripple and fetter our trade; for no mercantile ventures can with prudence be made abroad while peace and war tremble in the balances. Added to all this, England has witnessed during the last two or three years a number of collisions between capital and labour, two of which—the masons' strike in London, and the cotton strike in Lancashire—ended most disastrously for the industrial classes. It is not for us to say that they are wholly to blame, or that strikes are never to be justified. Wise and practical men, however, will pause and ponder long before they commit themselves to such a method of warfare, the results of which are always painful, not only to the vanquished, but in a measure to the victors. We cannot here pronounce upon the merits of the dispute as to whether trade has been driven away by the action of the op-

eratives, or as to whether foreign competition is a real danger, as some confidently allege. Perhaps the data have not yet been found for arriving at a safe conclusion on these points, and on some others that are perpetually arising between employers on the one hand, and the employed on the other. In any case we prefer to deal with the whole subject on broader grounds, irrespective of personal, or party, or class considerations. Of late years there has been a growth of expenditure quite disproportionate to the increase of incomes. As with our national exchequer, so is it to a large extent with business, domestic, and social outlay. Numbers are living altogether beyond their means. Young persons often want to begin life where their parents are about to leave off. They set out in a style which they cannot hope to maintain, unless what is termed a stroke of luck befalls them. Among the trading and mercantile classes many are engaged in the hopeless task of stretching their income so as to cover their outlay. Mrs. Grundy is still omnipotent, and thousands of deluded votaries worship and perish at her shrine. There has been for years past an eruption of extravagance and recklessness, causing a wearisome struggle, and ending in an ultimate collapse to the victims of a false standard of respectability. Nor have our working classes escaped the contagion. There are bright and honourable exceptions, but in very many instances good wages, easily earned, were profusely and carelessly spent; the amount of self-imposed taxation being enormous, as Mr. Smiles and the late Mr. Dudley Baxter have conclusively demonstrated.

But it is far from our desire to make re-criminative charges as between different sections of the community, the whole of whom should be regarded as essential parts of one vast whole, having mutual interests and common duties. It behoves us all to inquire how far we are amenable to the charge of wastefulness, or indolence, or neglect; for in the broadest sense of the phrase it is true that "no man liveth to himself." One thing appears certain, and it demands grave consideration. The number of mere distributors, who, of course, are at the same time consumers, has enormously increased during the last twenty years, and in a degree far beyond the actual requirements of the country. There must be merchants, shopkeepers, clerks, assistants, and all the intermediaries to commerce, or its wheels could not move; but no elaborate arguments are needed to show that we are vastly overdone with persons of this class, who are, after all, only parts of a huge system of parcels delivery. In London, Liverpool, Glasgow, and all our large cities there must be at this moment a small army of persons living by their wits, and, like Mr. Micawber, waiting for whatever may turn up. It is melancholy to observe in every suburb of the metropolis how shops spring up like mushrooms, to be tenanted for a brief space by sanguine adventurers who speedily lose their little all, and perchance swell the array of bankrupts. It is equally melancholy to know that an advertisement for a mere clerk at a pound a week will bring hundreds of applications in a few hours, and that for subordinate official positions there are crowds of eager aspirants. If a self-denying ordinance could be passed in every family, that for the next five or ten years none of its members would become clerks or tradesmen, it might be of great advantage to the country. At present it is overweighted with persons who do not add one farthing in value to the commodities they sell or distribute, although the actual prices are vastly increased to all consumers. Moreover, there are no openings for such in our colonies or in the United States, where handicraft and a little capital, combined with energy, perseverance, and honesty, are sure to get on, while mere clerks and storekeepers and similar "loafers" would starve. We have no faith in any of the modern panaceas, propounded by doctrinaires like Mr. John Morley, who would lessen production; or like the futile efforts to keep wages to a minimum standard in the presence of a crowded labour market waiting to be employed.

No artificial rules will avail, and no theories we have yet heard will meet the exigency. If every man would sweep before his own doorway, the path would be kept clean.

CHURCH CONGRESS QUARRELS.

OF the many special gatherings—religious, scientific, and social—for which the autumn is now distinguished, there is, as a rule, only one which is not looked forward to with composure, if not with absolute complacency, by those who are specially interested in the objects which they have in view. The exception is the Church Congress, which from the first has occasioned a difference of opinion among Churchmen, and has now become the subject of an annual wrangle, lasting through the greater part of the year, and growing more and more heated and dangerous.

The questions at issue between the disputants are partly chronic in their nature, and arise partly out of the circumstances of each Congress; and, to add to the complications which previously existed, the Evangelical party is so divided in opinion as to the propriety and expediency of attending the Congresses, under any circumstances, that the *Record*, the organ of the party, is obliged to take refuge under a flag of neutrality. Canon Ryle has, of course, his tract on the subject, with the characteristic title "Shall we go?" and, as he answers the question in the affirmative, he is patted on the back by the *Church Times*, as being highly educated, clever, and sensible; while the majority of the party to which he belongs are characterised by "ignorance, dullness, and sluggishness, and, in fact, comprise five-sixths of the dunce" to be found among the Anglican clergy. Of course, Canon Ryle is not left unanswered, and so there has sprung up, what the *Rock* reviews as "Anti-Congress Literature." The Rev. S. A. Walker's "No!" hurls at the erring Canon, and those who think with him, sundry passages of Scripture, to which he gives a modern application; condemns the joint sowing of evangelical truth and sacerdotal error, and urges faithful servants of Christ not to associate themselves with "the promoters of silly superstitions and devices to entrap unstable souls."

Mr. Douglas, the author of "Is it expedient?" is a clergyman of Sheffield, where the approaching Conference is to be held, and from him we learn that a majority of the Sheffield clergy at first disapproved of the Congress being held there, but afterwards submitted to the pressure put upon them to waive their objections. Mr. Douglas himself has become convinced of the mischievous results of these Congresses from having himself attended them, and his indictment is as elaborate as it is severe. He thinks that they have been "a great advertising medium for ritualistic opinions," of which they are a powerful bulwark—that by recognising law-breakers and their champions they become parties to their disloyalty—that the whole idea of doing any church work in common with Ritualists and their sponsors is chimerical, and, finally, "these Congresses go to cause the downfall of England's Church." He also insists that "nothing is more foreign to the Congress than robust, healthy, and purifying discussion," and that its aim seems to be "union based on concession and compromise, even of what we regard as vital and essential truth."

All this, and more of the like kind, relates to Church Congresses in general; but the arrangements for the Sheffield Congress have added fuel to the pre-existing fire. We last week quoted from the *Rock* a bitter diatribe based upon the subjects to be dealt with; the article pointing to, among other things, the fact that "the subjects are all Church subjects." "Not once, even by accident, does the word 'Christ' occur in the programme." And the *Rock* is equally displeased with many of the selected paper writers and speakers, whose antecedents and characteristics are described with a freedom with which we are familiar in our contemporary's columns.

The outcry in the Ritualistic camp is directed,

not against Church Congresses in general, but against the programme for the coming Congress. They do not object to the attendance of Evangelicals, but, on the contrary, encourage it—according to the *Rock*, that they may entrap and seduce them. But it is quite another thing to let the Evangelicals have the upper hand, and, according to the *Church Review*, there has been “a nefarious plot to pack the Congress” with Churchmen of a low type. The *Rock's* Sheffield correspondent admits that “the Rev. Dawson Campbell is beating the Evangelical drum with almost superhuman energy,” and that the Church Association are “trying to muster all the E's they can”; while the *Record* finds pleasure in the fact that, “of eighty-nine readers of papers and speakers, forty-one are Evangelical.” This, with the further fact that “a secret cabal has been formed, for excluding from all official participation in a great gathering representing the whole English Church those priests whose names a scurrilous penny paper has chosen to gibbet as members of certain religious societies founded by High Churchmen,” the *Church Review* declares to be “something more than monstrous.” “It is a matter that really must not be passed over in silence,” and the *Review* avows a wish “to stir the blood of as many, and especially of as many laymen, as possible to make the matter the subject of searching questioning and scathing comment during the sitting of the Congress.” It also declares that, “to secure the adhesion of sulky Evangelicals, a bargain has been made,” and the Congress Committee “has insulted us and simply hounded the ultra-Evangelicals”; and indignantly asks, “Is this Sheffield Congress affair likely to do anything to restore a kindly, confidential feeling between estranged High-Churchmen and their superiors?”

We should think certainly not, and that if, as the *Record* once stated, every Church Congress sits, as it were, on a barrel of gunpowder, there is, this time at least, a danger of an explosion which may sacrifice the reputation for good behaviour which was acquired at the Croydon meeting. But whether such a catastrophe happens or not, few will doubt that these violent altercations bring discredit on the Church of England and are injurious to the interests of religion. We say nothing about the possible consequences—immediate or remote—to the Establishment; but, looking at the whole matter from the Christian standpoint, we may ask, Is not this a lamentable spectacle which is presented to the un-Christian masses; who see bodies of religious men, belonging to the same community, professing belief in the same creeds, and also professing to have common aims, arrayed against each other in a spirit of rancorous hostility happily not to be found elsewhere in English public life?

There is another question which may, and ought to be, put to those who are engaged in these ever-recurring ecclesiastical quarrels. If they thus distrust and hate, or despise, each other, and regard each other's principles and proceedings as unsound and perilous, how can they reconcile it to their consciences that they mutually sustain each other, by upholding an institution which affords equal support to all? More especially may we ask clergymen who hold the strong views expressed by Mr. Walker and Mr. Douglas, how union with Ritualists and Rationalists once a year at a Church Congress can be so objectionable, and yet union with them all the year round, as fellow members of the same Church, can be defensible? The *Church Times*, noticing this weak point in their position, says fairly enough:—

We could better understand Mr. Walker's own policy of abstention and its grounds, if he were a Non-conformist invited to take part in a Church Congress, but how it can be worse to meet High Church clergymen in such a place, than at a visitation, where they are on the same official footing as himself, we do not quite see, nor yet how Mr. Walker can consent to minister in a church which forces him to style himself a priest, to give thanks for the regeneration of all children in baptism, to administer the Holy Communion to none but such as kneel, to refuse a dear Dissenting brother permission to officiate in his church, and to tolerate the existence of auricular confession, nay, which bids him urge its use on certain occasions. If he can swallow all this even with a wry face, it is not very much to rub shoulders once a year with people who like it.

The string of texts quoted by Mr. Douglas, which denounce union between the upholders of truth and the teachers of error, if applicable to Church Congresses, are also equally applicable to the coalition which is involved in membership and support of the Church Establishment. The countenance which Evangelicals may give to the other, and, as they think, mistaken sections of the Church, by uniting with them at Church Congresses, is nothing in comparison with the countenance afforded to them by helping to maintain a national institution which gives them a secure position, invests them with great authority and influence, and places at their disposal large pecuniary resources. Yet these most evangelical of Evangelicals swallow the camel, while they strain at the gnat. They join hands in the work of “Church defence” with the very men whom they denounce as traitors to the cause of Protestantism, and as leading the nation in the downward paths of error and superstition. They, at the same time, treat as enemies Protestant Dissenters, with whom, doctrinally, they are in substantial agreement. The inconsistency is obvious to every one but themselves, and the consequences are equally evident. They lose ground year by year, and their passionate protests only serve to indicate a consciousness that they are carrying on a struggle which becomes desperate because of their want of fidelity to the principles of which they profess to be ardent champions.

M. GAMBETTA'S PROGRAMME.

THE recent appearances of M. Gambetta on the platform is a sign that the long-continued political truce which has lasted over the Exhibition is drawing to a close. It is probable that the prolonged lull in the strife of parties in France has had a sedative, and, therefore, as things are, a beneficial effect. It has given time for the steady growth of that sober Conservative feeling which can estimate present blessings, and wait with patience for the advent of others. Such a patriotic frame of mind is essential to the consolidation of Republican institutions in the midst of its enemies, and will act as a ballast to French opinion when the Senate has to be renewed, and in the more critical crisis of the subsequent Presidential election. Our neighbours are enjoying that political ease which is only possible in the absence of domestic disquietude—that complacency which springs from the consciousness that in their Universal Exhibition they have extorted the admiration of Europe, and have drawn unexpected hosts of visitors to their charming capital. Many months of brilliant success for their great industrial show will probably give a general stimulus to the trade of the country, and deepen the attachment to a Republic under whose ægis the Exhibition has been.

M. Gambetta has been received in the southern towns of France with profound respect and almost royal honours. In the addresses he has been delivering, the fervid Liberal leader has on the whole adapted himself to the prevalent tone. He enforces those lessons of patience, circumspection, and moderation to which the public are ready to lend an attentive ear. The patriotism which breathes in his speeches is elevated, comprehensive, and magnanimous. Disdaining all personal references, though as a political pilot he might reasonably claim to be clothed with official responsibilities, he can the more easily demand—and he does so, perhaps with too much emphasis—that self-abnegation shall be the rule of conduct on the part of those who serve the Republic. He refuses to credit the rumours of the possible retirement of Marshal MacMahon should the Republicans secure a majority in the Senate at the coming elections, when one-third of that body will have to be renewed. Patriotism, he says, will forbid the President from abandoning his position before his term of office expires; but, if otherwise, a successor will be found on the very day of the vacancy—a remark which implies that M. Gambetta is not himself a candidate for that honour. There may be some hidden reason for his brusque and not

disrespectful reference to the Marshal, or it may be only the natural irritation of an all-powerful and competent statesman that has been ostracised from office by the head of the State, who may possibly prefer resignation to the acceptance of M. Gambetta as his chief adviser.

The Radical leader discusses the future with the freedom of a politician who is untrammelled by the responsibilities of office, and who does much to form that public opinion of which the Executive of the day must take account. His programme, however just and reasonable, will no doubt somewhat embarrass a timid Minister like M. Dufaure, and tend to weaken the authority of the Government as a whole. Thus when M. Gambetta declares against the conversion of the Five per Cent. Rentes, it is held to be fatal to the favourite project of M. Léon Say, the Minister of Finance. The time has come, he says, when the Republic must become a reality, and when reactionary officials must be weeded out, until France “no longer suffers under the contradiction of a Government demanded by all except its servants.” He is in favour of the principle of the irremovability of judges, though he would have the magistracy purged of the members who, “bequeathed by a defunct Government,” are adverse to the new order of things, or at least require them loyally to accept Republican institutions. It is, however, M. Gambetta's declarations relative to the army and the church that will excite most interest on this side the Channel, and have the most important bearing on the future welfare of France.

In military matters, to which he gives great prominence, M. Gambetta swims with the stream. He is, or professes to be, as eager as was M. Thiers that France should have a great army, and as careless as that statesman of the burdens it will impose on the population. His theory is that military reform and reorganisation have gone far to transform the defensive force of the country, which is no longer in danger of being made an instrument of oppression. As the army had become national in its composition, there must be no exemption of privileged classes from serving in it. Apparently the Liberal leader has no thought of using it for aggressive purposes, and he does nothing to foster the spirit of revenge. He is, indeed, credited with a desire to enter into closer relations with Germany, with a view to keep in check the Clerical party, which is, and must be, the irreconcilable foe of a Republic founded on Constitutional freedom. M. Gambetta cherishes the idea that an army organised on a national and Democratic basis will be the safeguard of the Republic against Monarchical and Imperialist intrigues. Here, we venture to think, is the fatal blunder of the popular Republican leader. A huge military force, however composed, will sooner or later need employment. Whatever safeguards may be devised, it will remain true to its professional instincts; and it would be folly to suppose that the enormous fighting instrument which the Government and Legislature of France are perfecting will long be allowed to rust. They are calling into existence a Frankenstein. When the strain of supporting it becomes—as soon it must—intolerable, it will either turn against its creators, or have to be turned to account by them, or be partially disbanded. This seems to be the black cloud which overshadows the future of France—the unknown quantity which will derange, if not frustrate, the reforming projects of her statesmen. It is a weapon which an aristocracy with prejudices adverse to Republican institutions will ever be striving to grasp, and will probably in the end master.

While the French Radical leader draws many favourable auguries for the future, he does not disguise his rooted aversion to clericalism, which “endeavours to filtrate into everything—into the army and the magistracy,” and which has this peculiarity—that “whenever the fortune of the country is falling, Jesuitism rises.” That is, in his view, the real social peril of France. Ultramontaniam gives its allegiance to a power outside the common-

wealth, and obeys the orders of the Vatican in preference to its duties to the State. It is for the State to assert and defend its prerogatives, and to curtail the privileges of this ecclesiastical *imperium in imperio*. In this matter there is no room for compromise. M. Gambetta's views on the subject are thus courageously set forth:—

Indulgences must be abolished. Privileges form half the power of these men. They live on public credulity alone. Yes, every one must be subject to the common law. Obligatory service must be made a reality. Vocations must only be allowed after the first of all vocations—that of serving the Fatherland—has been fulfilled. As to public instruction, it must be the passionate solicitude of your legislators, senators, deputies, and public servants. It is their duty to make the people of France the most cultivated and best educated of all peoples. To attain this result, again, the enterprises of clericalism must be thwarted. The reasoning power of our children must be exercised; only healthy and safe notions must be deposited in their minds, in order to accelerate the progress of the public mind. Give them notions of our public law, teach them their duties as citizens, make them not literate but sensible and patriotic men. Both sexes must participate in this progress, so that the women may not remain foreign either to our principles or our ideas. Their spirits must be united if their hearts are to be brought together. Professional, or rather industrial, schools must be multiplied to give culture of the mind with skill of the hand. By this alone the solution of many problems would be aided. Secondary education should be placed under the direction of the State. We ought not to allow our history to be misrepresented in the schools. You know the new breach which the enemies of the State have opened in higher education. The University, whatever its imperfections, is still the refuge of the modern spirit. The distribution of degrees, which was taken from it by surprise, must be restored to it.

In throwing down once more the gauntlet to the Ultramontanes, which means the Roman Catholic Church of France, M. Gambetta probably feels that he will be sustained by his countrymen, or else a good deal of what he says may be only in the nature of a warning. It would be far less easy to make clerical students liable to the conscription—on the plea that the first of all vocations is “that of serving the Fatherland”—than gradually to withdraw education from ecclesiastical control. The mere suggestion of obliging clerical students to fulfil the duties of citizenship has elicited an order from the Vatican requiring the French bishops to defend their rights, or what the Liberal orator describes as their special “privileges.” M. Gambetta cannot be ignorant of the immense power and resources of the Church he thus openly challenges. He knows that it is thoroughly organised, full of resources, and almost ubiquitous. There is not a town or village that does not feel clericalism to be either an incubus or a pervasive force; and the 125,000 priests whose active services are at the command of the Vatican in the 50,000 parishes of France constitute an agency of the most formidable nature. Clericalism has secured the sympathies of the mass of the aristocracy from Marshal MacMahon downwards, and listens to the commands of the Roman Pontiff as the voice of God. With daring courage, M. Gambetta recommends the Roman Catholic Church to put its house in order. The conflict—if such there is to be—will be long and arduous. The ecclesiastical reformers may reckon upon the support of the mass of working men in the great towns, and the indifference, if not the sympathy, of the peasantry. But it may be otherwise with the bulk of the middle classes, the manufacturers, and the traders of France. For the present, however, the Radical leader has only sketched out a programme. To realise it in the future he must have at his back an enthusiastic Chamber of Deputies, an obedient Senate, and a passive army. M. Gambetta sees that so long as the Romish Church enjoys supremacy in France the Republic is in danger. But the thrusting back of that vast ecclesiastical corporation into its own proper sphere is a gigantic problem, which the present race of Frenchmen, we fear, is not prepared to face, which will hardly be solved in the present generation, and which cannot be realised without a tremendous and protracted struggle.

The death is announced by the latest American journals of Mrs. Prentiss, the authoress of “Stepping Heavenward,” and other popular Sunday-school library books, which were favourably received in Britain as well as in the United States. She was aged fifty-five, and she purchased a summer residence at Dorset with her literary earnings.

HOLIDAY SKETCHES.

THE WESTERN HIGHLANDS.

It is said that Scotland has had fewer visitors than usual during the recent holiday season; the reason assigned being that the Paris Exhibition has greatly promoted touring on the Continent. If so, it is a pity; seeing that everybody in Scotland declares that the summer there has been the finest known for a whole generation. Think of that, ye tourists whose remembrance of the beauties of Scottish scenery is associated with persistently weeping skies and mist-covered mountains, to say nothing of damp clothing and depressed spirits! And this while storm and rain, or cloud and chilliness, alternating with hot but fitful sunshine, have prevailed in the southern part of the kingdom! When business instead of pleasure has taken me to Scotland in October and November, I have seen harvesting going on there, long after every sheaf in England has been safely stacked, and have wondered whether corn was ever fully ripened, and got in in good condition in the far north. This year the harvest in Scotland has coincided with that of England, and, as a result, I should suppose that Scotch farmers are rejoicing, if not in superior crops, yet in crops housed in the best possible condition.

Scotland, is, no doubt, being year by year increasingly visited by English travelling folks; but to the majority of them the greater portion of the country is an unknown land. There is a regular Scotch round, as there is “a regular Swiss round;” and every day you can compare notes with people who have seen Edinburgh, Glasgow, and Stirling, the Kyles of Bute, and Lochs Long, Lomond, and Katrine; have walked through the Pass of Killiecrankie, halted at Dunkeld and Blair Athole, and paid flying visits to Abbotsford and Melrose, Hawthornden and Roalin. It is a selecter body who have delighted in Arran; found out the beauties of Oban; made the trip to Staffa and Iona, and, steaming up the Caledonian Canal, have reached the far northernly town of Inverness. Now, however, the stream is evidently beginning to run strongly to the north-western district, with Braemar and Balmoral thrown in, by way of a *bon bouche*. The opening of the Dingwall and Skye Railway—advertised with such pictorial cleverness at the English railway stations—has made Skye easily accessible; while Mr. Black’s “Princess of Thule” has sent hundreds to the Hebrides, to see for themselves that Lewis scenery which he has so skilfully described. Travelling in Scotland has received a wonderful impetus during the last few years—the result, it may be, in part of the Queen’s frequent and lengthened visits; but to a far greater extent of an improved taste and of multiplied facilities of locomotion. Mr. Cook, who has done so much to aid the travelling public, concludes a Scottish guide-book, issued only twelve years ago, with a lament over “the unexplored districts” of Scotland, and the obstacles placed in his way by Scotch railway companies, and with a yearning aspiration to penetrate “land yet to be possessed.” Mr. Cook must be nearly, if not quite, satisfied now—satisfied not merely with what he is able to do in Scotland with his own travelling coupons, but with the facilities afforded by the Scotch railway and steamboat companies and coach proprietors. The Scotch railway services of the Great Northern, London and North-Western, and Midland Railway Companies are not to be surpassed anywhere in the world for speed, punctuality, and comfort; so that a day’s journey brings you to what may be called the gateways of the grandest scenery in Scotland. Then, starting from either Edinburgh or Glasgow, the tourist has presented to him an almost bewildering choice of routes. The Caledonian Railway Company has issued a “Tourist Guide and Pleasure Parties’ Programme,” which contains above fifty circular tours, accompanied with enticing descriptions, and an equally enticing map, and is a striking specimen of modern enterprise and painstaking. I know that some old travellers have a prejudice against the whole system of circular tours and travelling coupons, and—especially if not obliged to study economy—prefer to make their own routes, and to be free to move about day by day at their own sweet wills. That plan, no doubt, has its advantages, but it has its drawbacks too. Travellers who choose the prescribed routes will find what the Americans call their “connections” complete—trains, coaches, and steamers all fitting in more or less conveniently; whereas the traveller who supposes himself to be unfettered will every now and then find that he has to come to a dead halt for hours, if not for a day, because he has necessarily missed the conveyances needed to carry him further.

Certainly there is no part of Britain where travelling by water affords so large an amount of the highest enjoyment as in Scotland. Among the lakes in Wales and in Ireland, how little is the steamboat available; while in Scotland many days may be spent on the water, amidst scenes of alternate beauty and impressiveness. Lochs Lomond, Long, and Katrine may be matched by lakes elsewhere; but where else in this kingdom is there a river which will vie with the Clyde in attractiveness combined with travelling facilities? Perhaps the greater number of those who visit it are content with the Kyles of Bute, or stop short at Ardrishaig; but what a delightful three days’ trip is that which you may take by Hutchinson and Co.’s well-appointed and well-managed steamers, which run from Crinan to Oban, and thence to Fort William, and onward through the Caledonian Canal and Loch Ness to Inverness! If the weather be fine, there is perfect enjoyment, without any sense of restraint and fatigue. There is constant change and variety—the beauties of sea as well as land; mountains, sometimes bare and savage, and at others softly clad in heather, or rich in woodland; islands and lochs, rocks and sweetest verdure—he must be strangely insensible to natural beauties who has not abiding pleasure in the thought of all that he has seen and enjoyed throughout this part of his Scottish tour.

In referring to Scotch steamboats I feel bound to sound a note of warning. The *Iona* steamer, which plies on the Clyde, is known, I suppose, to most people who visit Scotland, and the trip from Greenock to Ardrishaig has delighted multitudes. Lately another steamer of the same character—the *Columbia*—has been put upon the same route, and one of the officers told me that it would take five thousand passengers, and that he had seen four thousand on board! I was incredulous; but shortly afterwards I read in a Scotch newspaper that, on the occasion of some holiday in Glasgow, either the *Iona* or the *Columbia*—I forget which—had taken four thousand passengers down the Clyde! I shuddered as I read it; for the *Princess Alice* had just gone down in the Thames, and it was impossible not to put the question—what if it had been the Clyde, instead of the Thames, steamer, which had been struck? There may be a great difference in the size and build of the vessels, but it cannot be so great as to make it improbable that a similar collision with either of these two favourite Clyde steamers would be followed by results so calamitous, that even the loss of life in the Thames would seem insignificant. Let the Board of Trade, or the authorities in Scotland, look to it in time; for the need of precaution must be as great in the northern as in the southern river.

If the *Times* Scotch correspondent had not lately dilated on the beauties and characteristics of Oban, I should be inclined to do so. Oban has greatly expanded within the last few years, and it evidently has a great future before it. Somebody has called it the Charing Cross of the Western Highlands; it being a great central spot for steamboat trips and coach rides. It is from here that you excursionise to Staffa and Iona, to Loch Awe and to the Pass of Melfort, and that you take steam for Skye, for Stornoway and Gairloch, and it is also the halting place on the way to the Caledonian Canal. The starting and arrival of the steamers night and morning make the place all alive, and, as it is of necessity a resting-place for the night, the hotels are numerous, and, for such a place, unusually large and good. But Oban is fast rising in repute as a place for more than a night’s rest. It is situated on a bay, which, as the island of Kerrara is opposite and near, is landlocked, and is much resorted to by sailing and steam yachts. It is also completely surrounded by steep and craggy hills, some of them richly wooded, and has beautiful views from both the hills above and the roads below, and at sunset the appearance of the hills on Kerrara, and of the mountains in the island of Mull beyond, is sometimes glorious. Oban is evidently in a transition state. At present there is a very poor pier; no bathing machines, and none of the ordinary appurtenances of a watering place—save that a German band, after playing all day on board one of the steamers, enlivens the visitors at one of the hotels at night.* But the inevitable iron road is in

* I happened to be in Oban on the day of the Argyllshire election, and a very amusing and picturesque affair it was. The place seemed to wish to get itself into a state of excitement without knowing how. Instead of cabs and carriages, tug boats and other steamers brought in the district voters, who marched to the poll with bagpipes at their head and a crowd of shoeless and stockingless youngsters at their heels. They—i.e., the voters—looked a hard-headed and canny lot, not at all likely to be either coerced by landlords, or humbugged by candidates.

course of making, and when Oban is connected by rail with Dalmally—now reached by a splendid coach ride—thousands will pour into Oban from Edinburgh and the eastern side of Scotland, and then the Oban of the past will be known no more.

Notwithstanding the increased facilities for travelling to which I have referred, touring in Scotland is at present checked by its expensiveness. This is partly occasioned by the length of the journeys, and partly by the fact that they must often be made by coach; the coach fares being somewhat high and the accommodation by no means liberal. The ride from Achnasheen by Loch Maree to Gairloch—one of the finest in Scotland—is twenty-eight miles, and unless the return journey be made by steamer, via Portree, the expense has to be repeated. But the hotels are also responsible for the cost. The proprietors take advantage of the fact that the demand is in excess of the accommodation to exact high charges, and I heard, in the case of some hotels, stories of extortion of a most discreditable kind. I am afraid that Highland hotels are, in some respects, deteriorating rather than improving. The fare used to be generous and varied, if the charges were quite sufficient; now the charges are higher and the meals meagre and unattractive. Think of being for three weeks in the land of grouse and salmon, and but seldom seeing either the bird or the fish on the hotel table!

When time is limited, the pursuit of scenery is so absorbing that but few inquiries can be made into the condition, social and religious, of the inhabitants. I, however, could not but be struck with the sparseness of the population in some of these Highland districts, and with the wretchedness of the hovels in which many of the people lived. And I read statements respecting evictions, for the purpose of extending sheep-walks and deer-forests, which were painfully suggestive.* On Sundays, at least, it was easy to see what an anomalous institution the Establishment in Scotland is. Go to what Presbyterian place of worship you might, the worship was the same, and very often the preaching in the parish kirk was as evangelical and earnest as in the churches of the unestablished bodies. Why, then, should one be established and the others not? was the question which naturally suggested itself. But if there were resemblance in other respects, the difference in the matter of attendance was great indeed. The Free Church minister at Gairloch told me that he had a congregation of 900, while the parish church was attended by but three families, consisting of about a dozen persons; yet the former was maintained by voluntarism, and the latter by a State-endowment. There were also other places in which the parish churches were almost deserted; while the Free and other churches seemed to attract nearly all the inhabitants. I saw, too, some parish burial-places in a wretched state of neglect, and though I cannot speak to the fact myself I saw in a Glasgow paper the statement that in a kirk in Mull the grass grows as freely as in the churchyard, and the minister has to leap over a gap of four stairs before he can "wag his pow in the pulpit!"

AMERICAN JOTTINGS.

The subject of common talk and of greatest concern at the present time in the United States is the terrible outbreak of yellow fever in the South. It is the most alarming and fatal visitation of the kind that has occurred for many years. According to the latest accounts the scourge showed decided signs of abatement. At New Orleans, Memphis, and Vicksburg the attacks have been most numerous and most deadly. In the first-named place there were 1,204 new cases and 333 deaths during the first week of this month, and at Memphis trenches had to be dug for the burial of the dead. A letter from that place, dated September 9, says:—

The condition of this city grows more desperate every hour. Of new cases it is useless any longer to keep account. Whole families are stricken down within a few hours, and the call for nurses is greater than can be supplied. Yesterday there were about 100 deaths and 300 new cases. To-day's mortuary report is the largest of any day since the fever appeared, the undertakers reporting 112 interments, of which twenty-four

* It should be added that in the Highlands, as well as elsewhere, there are many signs of architectural improvement. Inverness seems to have been largely rebuilt since I last visited it, and its hotels, shops, and villas—to say nothing of its cathedral—are handsome and good. So, too, at Oban, Nairn, Forres, and some other places, the hotels, churches, and banks arrest attention, as marking a new order of things. Even ugly and tumble-down Fort William has just had an elegant court-house erected, and in some of the wretched villages I have referred to the new school-house has, comparatively speaking, an almost palatial look!

were of coloured people. The physicians of the Howard corps report 411 new cases of fever for the past twenty-four hours. They state that the situation in the city is simply frightful. They find more sick than they can attend to. In the seventh, eighth, ninth, and tenth wards, the most thickly settled portions of the city, there is not a single drug store open, and great difficulty is experienced in getting prescriptions made up. Camps will be formed, and those who expect to receive rations must take up their residence there until the city is free from fever.

Generous relief is being sent from all parts of the Union. New York has sent 100,000 dols., Boston 23,000 dols., Philadelphia 23,000 dols., Chicago 29,000 dols., St. Louis 32,000 dols., Cincinnati 15,000 dols., &c. Volunteers are also presenting themselves in considerable numbers to act as nurses, doctors, and hospital attendants, notwithstanding the certain risks that have to be run. It is hoped that as soon as the plague is stayed, vigorous measures will be adopted to enforce sanitary regulations, which seem to have been strangely overlooked, especially among the coloured people.

Some of the religious newspapers, and notably the *Boston Congregationalist*, are severely exercised by the controversy that has so long waged in the Mother Country on the question of conditional immortality. There have been symptoms in a few cases of the theology of New England being offended thereby; and in at least two instances installation of a minister has been refused by local councils, because of alleged unsoundness on this point. In several recent numbers of the *Congregationalist* the subject has been dealt with in trenchant fashion, and the writings of the Rev. Edward White in particular have been severely criticised, amongst others by the Rev. Dr. H. M. Dexter.

Among the personal items of news which abound in American journals, including the numerous religious papers, we read that the Rev. Joseph Cook lectured, Aug. 27, to a very large audience at Orwell, Vt., to aid the neighbouring church at Ticonderoga, N.Y., his native place, to pay the debt on its house of worship. Mr. Cook also added a handsome donation from his own pocket. He is to resume his famous Monday morning lectures in Tremont Temple, Boston, on Nov. 4. Mr. D. L. Moody's Bible readings at his home in Northfield have been so popular this summer that his large house has been filled to overflowing. He has now gone to Baltimore with his family for the winter. The Rev. Henry Ward Beecher has been spending his long summer vacation lecturing in the far West and in California. While in San Francisco he was "interviewed" by a reporter of the *Chronicle* of that city, and part of the proceedings are thus given:—

"You are interested in politics, Mr. Beecher?"
"I am interested in everything that concerns the welfare of the human race."
"And a Grant man, I believe?"
"Yes, I am a Grant man—first, middle, and last. I always have been a Grant man. I have never swerved from that faith. I think him to have the very genius of common sense. When called to power he made the mistakes natural to a man brought up in the army. He undertook to manage the Government as if it were an army. Later in our history he will be looked back to as one of our greatest men. We never had a President who was not called a scoundrel, and criticised as imbecile, corrupt, incompetent, foolish, and everything else, but as soon as they went out of office the clamour all died out. Fifty years later they loomed up on the horizon as great men, and people began to make pilgrimages to their tombs. I think it will be the same way with Grant. I think he will yet be shown to be one of the wisest and, on the whole, most sensible Presidents we have ever had."

The great American institution of interviewing is not always so successful. Senator Blaine was in Chicago on Sept. 1 on his way to Minneapolis, and being sought out at his hotel by one of the irrepressible tribe of reporters, a brief and unsatisfactory colloquy took place:—

Reporter: I would like to see you.
Mr. Blaine: I am too tired. I have travelled 1,500 miles.
Reporter: When do you speak here?
Mr. Blaine: I don't know.
Reporter: How are politics?
Mr. Blaine: Good night!

And thus ended the interview. Allied to this persistent race are the enterprising firms who seek to engage celebrated and notorious men—it does not much matter which—for lecturing purposes, so as to gratify the morbid craving of the public to see anyone whose name happens to be in all the papers.

A Lecture Bureau in Boston has again been angling for Mr. Spurgeon, but he writes once more to say that he has no intention of visiting America, and that if he were to do so, he abhors the idea of lecturing for money. By the way, his personal appearance is thus delineated in one of the most eminent religious papers:—"Rev. Chas. H. Spurgeon is broad and thick-set; has heavy beard, brown hair, and looks like an English sea-captain. He has no pulpit, and when he comes upon the plat-

form he seems like the sexton arranging the books." Concerning a very celebrated Chicago preacher the *Advance* says:—"It is a little curious that Prof. Swing in his sermons seems almost always to have in mind, not so much his own audience, as his brethren in the ministry at large, who need assiduous lecturing. And indeed this may be true." Indeed, it is not unlikely, according to the *New York Independent*, that the old country will have a visitation by way of testimony from a very different order of people, for we read that "the Seventh-day Adventists are not afraid to undertake big tasks. There are less than 20,000 of them, yet they propose to raise 100,000 dols. in two years for missionary work in Great Britain." If this intention is carried out, perhaps the Old Country will survive it.

The tramp nuisance continues, and in some districts it is alarmingly on the increase. But at Erie, Penn., tramps are sentenced to thirty days' hard labour in the chain gang, and the law is said to work with excellent satisfaction. The Communitist and Socialist outbreaks have for the most part subsided. In a recent lecture Wendell Phillips said that Americans can never become Communistic, because three-fifths have something to lose, and the other two-fifths expect to have something. Hence all the wild and loose talk, half-ribald, half-absurd, of men like Kearney must be received with a very liberal discount. Perhaps the best way of treating his blatant and braggart speeches is that of the *Boston Herald*, which says,—"When Kearney is President and Butler Secretary of State, every quart pot will hold three pints, working men will employ capitalists, each man, woman, and child will have a bushel of money, two and two will be five, and water will run uphill all over the country."

THE AFGHANISTAN QUARREL.

According to information received on Monday, Shere Ali, the Ameer of Afghanistan, has refused to receive our mission; he has troops planted half-way through the Khyber Pass; and his commanding officer there informed the British Envoy that he would resolutely oppose his passage if he should attempt to proceed. The Envoy returned to Peshawar to report progress to Sir Neville Chamberlain. The *Times* correspondent—who is considered as practically the mouthpiece of the Indian Foreign Office—declares that our relations with the Ameer have now assumed a very critical character. He tells us how the British mission left Peshawar on Saturday, and proceeded as far as Jumrood, a place on the actual frontier, though within British territory. Thence it was recalled by a telegram from the Viceroy, and accordingly it marched back to Peshawar. On Sunday morning private advices from Simla, upon which absolute reliance, says the correspondent, can be placed, state that, on the mission being ordered to march to Jumrood, Major Cavnari rode forward to Ali Musjid, escorted by Khyberries, in order to ask for a safe passage. The Ameer's officer, however, at Ali Musjid positively refused to permit the mission to advance. He threatened resistance, and crowned the surrounding heights commanding the route with armed men in order to dispute the passage. The interview between the chief and Major Cavnari lasted three hours, and though the former was warned over and over again that the Ameer would be held responsible for his conduct, he expressed an unflinching determination to resist the passage of the mission by force. Not the faintest shadow of a doubt is entertained that this officer was acting under full instructions from the Ameer, inasmuch as Mufti Shah and Akhor, two responsible officers of the Ameer, have been despatched from Cabul to Ali Musjid within the last few days. Both of these officers have been mentioned in Cabul news-letters as favourably disposed towards, and engaged in direct communication with, the Russian Embassy. Two important facts require to be noted—the first, that this insolent rebuff occurred in presence of the two Indian princes attached to the mission, who were personal witnesses of the interview between Major Cavnari and the Ameer's officer; the second is that the Russian Envoy is still residing at Cabul. The mission will be now withdrawn, and the correspondent evidently considers war, in the circumstances, inevitable and unavoidable. "This uncompromising and morose barbarian" must be chastised. The *Daily News* correspondent takes a similarly grave view of the situation, and tells essentially the same story of the stoppage of our mission by the Ameer's commander in the Khyber Pass.

Richard Wagner's new opera *Götterdämmerung* was performed for the first time at Munich last Sunday. The performance lasted six hours. Six hours!

The widow of the late Mr. Charles J. Mathews has put, it is said, into the hands of Mr. Charles Dickens abundant material for a life of the famous comedian. This material includes, says the *Athenaeum*, for the early life, an autobiography, prepared for publication by Mr. Mathews, together with notes for the continuation of the same, letters, &c.

Literature.

MODERN FRENCHMEN.*

It has been said that one of the great aims of a true literature should be to mediate between classes of society separated by circumstances, traditions, and aspirations. If we think of some of our own classics, we shall soon be convinced of the justice of the remark. Dickens, for example, revealed to the refined, as it were, a new world to enjoy at their right-hand, hitherto wholly unrealised, and as far apart from active sympathy as a people in the remote Pacific. So Lord Macaulay, in his attempt to reconcile the dignity of history with the treatment of social questions and the development of the lower orders, had something of the same object in view, and was remarkably successful in it—his keen social interests being the one element which tempered in a large degree his political partisanship. In a wider sense, and to carry out the idea, literature should reconcile the differences between nations through the faithful representation of those elements in which they may find a common ideal. With all his faults Victor Hugo has done this, as Rousseau, in spite of all his perversities, did it—speaking to man as man, and, by virtue of appeals to universal sentiment, effacing so far the outstanding lines of separation and opposition.

If we say that Mr. Hamerton has written the present book with something of the same aim, it is not to be inferred that we rank him with these great reformers; but only that for the nonce he would approve himself an international interpreter and reconciler. We shall have wrongly read this pleasantly-written and most attractive volume, if he did not intend by it to reprove certain forms of English prejudice in reference to French character and French ideas. Had he directly said that he purposed to cast a stone at English Philistinism, he would but have defeated his own purpose, and introduced a false note into what is certainly a most careful and even artistic series of studies. The one objection to the purpose in view is that the five men dealt with, though sufficiently natural outgrowths of certain circumstances, are not really good representative Frenchmen. However, Mr. Hamerton has selected his types, as he had a perfect right to do, and he has at least clearly indicated his purpose; and what we have to do is faithfully to peruse the book, and to profit by its lesson.

His five chosen subjects are very varied in temperament and tendency. We have, first, the self-denying, self-repressing, humble, but sagacious, observant, and energetic botanist and traveller, Victor Jacquemont, who to further knowledge travelled over a great portion of the known world; then the devoted, saintly, liberal-minded, and in one sense unpriestly priest, Henry Perrype, whose personal attractions amounted almost to fascination, and who drew to him, as if by the same bonds, the simple schoolboy, the sceptical artisan, and the great Lacordaire; then follows Rude, the peasant sculptor, with his great, energetic, simple character—his reverence for his masters and fellow-artists, his respect for law, down even to an almost Scotch-like regard for the Sabbath, and his regular retreats to that modest country-house on foot every Saturday evening from the bustle of the brilliant Paris; and by him stands—surely by way of contrast—the versatile Ampère; and next to him again the painter Reignault.

It is not saying anything disparaging of the rest of the studies when we say that Mr. Hamerton has done well to put Jacquemont first. There is perhaps more romance in the mere facts of Rude's early life; but Jacquemont's is most marked at once for variety and for unity. He was the son of a scholar, who was then Director of Public Instruction, and he was educated with great care. He studied medicine more with the idea of completing his knowledge than with any purpose of ever practising; and whilst he was engaged in some chemical experiments an accident injured his eyes. He was then led to engage more and more in such outdoor studies as agriculture and botany, and thus formed a love for travel, and was by-and-by commissioned by the Jardin des Plantes to go to the far-East to collect knowledge and specimens. How thoroughly he executed his commission—with what patience, determination, and self-denial, and what prizes he gained, Mr. Hamerton has told. He traversed the greater part of India; he climbed the Himalayas beyond the circle at which all vegetation stops; and he made his way into China. Mr. Hamerton

gives this little glimpse of such trials and suffering as were common to him:—

Few travellers have had more of that sustained and resolute heroism which steadily pursues ill-rewarded labour in spite of adverse conditions. In the Himalayan expedition he was more poorly fed than ever, and the necessities of mountain-travel have caused such a reduction in his few comforts that his camp was little better than a bivouac, and he suffered both from cold and hunger, as well as the physical strain of hard pedestrianism, yet his scientific labours went on day by day, and all his hours were occupied. Four times he crossed passes at the height of 18,000 feet, and once he pitched his tent a thousand feet higher than the summit of Mont Blanc. When exhausted by fatigue and ill with the change of diet—for the bag of rice was empty, and could not be filled again at that altitude—he still endeavoured to climb the snowy slope to the zone where all vegetation finally expires. The air was so rarefied that he could not walk thirty paces without difficulty of breathing and exhaustion. His men so dreaded the toil in the snow that they mutinied. By deeds and words he re-established his authority, and went on like the hero of Longfellow's "Excelsior," but with a more definite purpose. He had thirty-five porters with him, mountaineers, five domestics, and an escort of five soldiers. Yet few European travellers in India had been so wretchedly fed and lodged. His dinner had been boiled rice so long as the rice lasted, a piece of kid, insipid and tough, and water from the nearest stream. He drank a little brandy at dawn only to warm himself. The little tent was very thin, and the cold night-wind from the snowy summits filtered through the tissue of it, came in gusts and squalls under its rim, and blew icily on Jacquemont as he lay on his hard bed without a mattress. This is what he suffered from most—the night cold, for his constitution loved the sun like an orange-tree, and low temperature was to him like Dante's frozen hell, so that his nights were miserable, though he was rolled like a mummy in fifteen yards of thick Tibetan flannel.

Mr. Hamerton has very skilfully relieved his narrative of Jacquemont's travels by an analysis of his character; and in the following passage we have details of some traits which do look at first a little un-Frenchlike:—

Victor Jacquemont was a Stoic, but a genial Stoic. Prosper Mérimée, who knew him intimately, said that this stoicism was neither a gift of nature nor an affectation in deference to the fashion of the day, but that it resulted from reason, and was a conquest of self-discipline. The acquisition of this character was, in his case, the result of many combats, in each of which the victory was on his side, yet cost him dear. His theory was that a man ought to exercise himself continually in conquering his own desires, and that when he had to suffer he ought to find within himself an amount of endurance sufficient to meet the suffering. Closely connected with this stern and continual training of the will was an unfeigned contempt for luxury, or rather for that condition of the human mind in which it attaches importance to those minute and multitudinous details which in the aggregate make the perfection of comfort. Here is a passage in a letter to his brother Porphyre which sincerely expresses an unalterable conviction:—

"The English have habits of opulence and fictitious wants without number, which would make them inevitably wretched in various situations where I shall find myself. I do not say this out of envy—no, it is from the bottom of my heart that I despise such an ignoble dependence upon things. I am sure, on the contrary, to find a charm sometimes in the somewhat antique and Biblical simplicity of my caravan."

Here we have Jacquemont's view of luxury, "an ignoble dependence upon things." He objects to it because he perceives that it is an impediment to freedom, and also to great actions. He did not object to those conveniences which are necessary to efficiency. He willingly accepted the services which save time, but had a contempt for self-indulgence in all its forms, and liked to get rid of cumbersome and useless impediments. He lived with a soldierly simplicity, but cheerfully. "I dine gaily," he writes, "with a piece of bread and cheese and a glass of wine on the corner of my writing table. Setting aside all cant of philosophy, I would rather not be rich. I believe that in my present condition I have more sympathy with men and things. In our unfurnished life, as the English would call it, their is more simplicity, more of truth, and therefore more poetry. . . . What an admirable seat for happiness to know how to do without things." Mérimée said that Jacquemont was clearly aware that his scientific pursuits were not the road to wealth, but that he only esteemed money for the liberty it gives; and that with his simple tastes and his contempt for the pleasures of vanity, he asked nothing more from Fortune than the possibility of leading a philosopher's life.

The sketch of Perrype is equally delicate and tender—tracing this development from his first consciousness of a call to a vocation, through his doubts and questionings, till at length he found his sphere as priest and preacher. We read that on the day of his ordination—

Lacordaire came all the way from Sorèze to be present at the ceremony, and, when it had taken place, he asked the new priest to hear him in confession, so that the great Dominican was the first person Perrype met in the confessional. Lacordaire went over his whole life, from the age of six to the hour then present. It would be difficult to imagine a more interesting penitent, especially to the young priest who listened. Any student of human nature would give much to hear such an autobiography. The contest between faith and intellect never agitated a more passionately earnest soul. Strength of conviction, first on one side, then on the other, courage indomitable, ardour of youth, lasting to full maturity, enormous power of influencing others, an eloquence that had moved Paris and agitated the Vatican, fame that had filled the great Roman Catholic world—such were a few of the attributes of that remarkable being who poured his life's confession into the inexperienced ear of Henri Perrype.

In the course of this study, Mr. Hamerton takes occasion, when a suitable opportunity

offers, directly to deal with some of our "insular prejudices" respecting French ideas of duty:—

Every English reader must be perfectly familiar with the assertion (one of the commonplaces of insular self-complacency) that Englishmen fight for duty, that duty is their leading idea, as exemplified in Nelson's watchword at Trafalgar, and in Wellington's conduct through life, whereas the French have no conception of duty, but only fight for glory: *la gloire*, as they call it in their tongue. Now, I have not the slightest objection to English pride in duty, provided it is not accompanied by the notion that the word and the thing are a British monopoly. *Devoir* means the same thing, I believe, and is the older word of the two; seeing that *Duty* is derived from its past participle. Perrype wrote that in the military hospital at Marseilles, many a soldier said to him, "J'ai fait mon devoir, Monsieur le Curé; que la volonté de Dieu soit faite," and then, he adds, "Ce mot de *devoir* est dans presque toutes les bouches." After that, on the same page, he describes the departure of reinforcements for the Crimea, with a kindly indulgence for that French carelessness which covers more serious and often profoundly Christian thoughts. A *voltigeur* said to him as he went on board, "What luck, to have a fine sail for nothing!" But five minutes afterwards the same man added, in a tone of great earnestness, "Chacun à son *devoir*, Monsieur l'Abbé," on which Perrype remarks, "Toujours ce mot austère et saint!"

And to this passage Mr. Hamerton appends the following note, which gives it more of the interest of direct reference:—

Mr. Ruskin seems to be under the impression that "*devoir*" is an old French word that had influence in the Middle Ages, but has since given place to a modern substitute, *gloire*, with a very different meaning. Mr. Samuel Smiles, in his book on "Character," contrasts the English idea of duty with the French lack of the idea. This is one of those pieces of international ill-nature which scarcely deserve refutation, but writers of influence ought not to perpetuate them. The word *devoir* is quite as much in use as "*duty*." A French schoolboy calls his work his *devoir*, an English schoolboy calls it his task, lesson, or exercise. As for "*gloire*" it is seldom used, except in the official military style, which nobody accepts without deductions.

Rude, the sculptor, the son of a blacksmith, who discovered almost by accident his destination, and was permitted by his father to study art on the very understanding that he was not to become an artist, is a different type of man, but limned with the same quiet decision and graceful art. Nothing could well bring out Rude's nobility and greatness better than this anecdote:—

On the death of his friend Roman, the sculptor, who had been an Academician, Rude's friends suggested that he ought to offer himself as a candidate for the vacant chair. "I could not bear," he answered, "to sit in poor Roman's place."

We are not surprised to learn that Rude, though a close student, was a slow and careful worker. Sometimes, however, he produced a great work as though in a continuous mood of inspiration. Such was his *Mercury*, which Mr. Hamerton thus characterises:—

I do not know any statue of Mercury, ancient or modern, which will bear comparison with this for the grace and energy of its inspiration. Many of the antique Mercuries are heavy and sleepless deities, with no life in them, unless it be latent, and amongst modern sculptors there seems to be a general persuasion that any young academy model may be turned into a Mercury at a moment's notice by adorning his head with the petasis and his feet with the talaria. Rude's Mercury is so light and strong at the same time that you feel how swift he must be and how indefatigable; he is ready to start, he needs no urging; his agile form is leaving the ground already; in another instant, when the wings are fastened to the springing feet, he will flash through space like a sunbeam! Rapidly as this statue was executed it presents no appearance of haste or insufficient finish. Rude was careful and slow in his work generally, but he had the power of working with surprising rapidity when hurried.

We have no space to go further. It will have been seen from these extracts how cunningly Mr. Hamerton has taken means to secure his main object. He paints us a few portraits of Frenchmen, and brings out so ably the quiet, unexpected traits of caution, courage, self-restraint, devotion, humility, reverence, self-depreciation, regard for others, genius without vanity, and religion alongside of true liberality, that we are inclined to say these are not Frenchmen, and stand convicted of some lack of allowance by the very fact that they are so.

"THOUGHTS ON THE WAY."

We may be permitted, we daresay, to doubt the existence of Mr. "J. H. Alexander, B.A." We say so for the reason that scarcely any biographical writer now living can equal Mr. Page in describing personal life, or in elaborate analysis of character, and we feel sure that, if he had felt himself at liberty to do so, he would have presented to us some biographical details respecting his friend Mr. Alexander, and have given to us a life-study of him, that would have well repaid reading. The contents of this work are somewhat miscellaneous. We have three or four tales which we need not describe excepting to say that they are characterised by a peculiar subtlety both of thought and style. Here

* *Modern Frenchmen*. Five Biographies. By PHILIP GILBERT HAMERTON, Author of "Round My House," &c., &c. (Seeley, Jackson, and Halliday.)

* *Thoughts on the Way*. Some Tales within a Tale. By the late J. H. ALEXANDER, B.A. With Explanatory Notes by H. A. PAGE. (Chatto and Windus.)

and there the author reminds of Hawthorne, here and there again of Jean Paul, yet there is no conscious imitation of these great masters. You simply get the same flavour with a difference, just as you do in the Herefordshire russet and the American russet. They are to be read, not for their incidents, which are simple enough, but as studies in art, and he who will so read them will find his reward. More ambitious to us, but possibly not so to the author, are the essays "What English poetry owes to Dante" and "William Hope," in which latter there are, what will be considered to be, some rather heterodox criticisms respecting certain great writers of our own day.

The essay on Dante is somewhat discursive in its multiplication of comparisons, and it is several pages before the real subject of the essay is touched. The author considers that, while Chaucer, as we all know, owed much to Boccaccio, he was also greatly indebted to Dante. He says, "I venture to assert Chaucer would have been in a very peculiar sense different from what he was, had he not been, in several ways, deeply influenced by Dante," but this opinion is not followed up by the proof that we expected to find, and indeed, although the critic may be right, we imagine that it would be difficult to prove it. Nor do we see that there is any serious attempt to illustrate Dante's influence upon any other writer, yet the essay, while provoking for its zigzag course, contains some penetrative criticisms upon most of the earlier Italian poets.

We turn to "William Hope." He is a bold man who attacks the immortals—who recklessly stones the Olympian gods themselves. But who are the immortals, and are the gods only sham gods after all? Take Dickens and Thackeray, for instance:—

"But Dickens has some rare merits," I said, returning to that matter with a sense of dissatisfaction. "Yes," replied he, "he has in a spirit of kindness directed society to real life, and led it away from the flimsy pasteboard heroes with which, in the generation before ours, it was so taken up. He has a rare eye for the lowly naïve in real life; and it is to be regretted that in the pressure laid upon him by his countrymen, and the high state after which literary men nowadays aspire, he should have done some of his work—dealt with some phases of life—in such a light, off-hand manner, simply owing to the necessity of writing another book. Dickens's soft, genuinely human, if half-sentimental, faith was needed as a buffer against the false fatalism of Thackeray, whose 'Awful Will' and 'Awful Power' had a very peculiar influence upon society. Dickens's gentle touches came like a whiff of fresh air after that fatalistic drawing-room theology, whose main doctrine seems to have been, 'Let us enjoy ourselves in an orderly genteel way, since we cannot help ourselves—since the Awful Power will have it so.' And the special merit of Dickens, which indeed includes all the others, was that there was always a hint of the need of practical effort; the impulse derived from his books generally being a genuine philanthropic one, much as Dickens seems to hate benevolence as it goes in some quarters. Yet Dickens is hardly a humorist in the higher sense, though he is usually regarded as such."

Of course the place in literature of both these writers is not yet settled. Our author may aid to settle it, and yet we do not think that he has touched the real cause of what may be the decline of Dickens's reputation, while, if that of Thackeray should rise—as we hold that it will—the false fatalism will be esteemed to be an extremely small ingredient of his works. There is some trenchant criticism respecting the faults of Carlyle. Take this, for instance:—

At basis Carlyle's nature is critical (this, however, in the highest sense), not constructive; and his reaction against philosophy and mysticism has generated a certain materialised way of conceiving things, consonant enough perhaps with the English character, but which, happily for us and religion, is kept in constant contact with stern spiritual realities by the deep impression made upon his young earnest soul by strict Scotch Calvinism—which too he at once consciously embraces and revolts against in the puzzling chess-board of his phraseology. The effect of the fiery intensity which comes of this Calvinistic element in Carlyle is like that of the glow of metal at white-heat, looked at through some turbid medium—murky peat-reek, for instance; a result which in some degree may perhaps be attributed to his German studies. The eyes of the onlooker are, at all events, simultaneously dazzled and made to smart so painfully that for a while he quite loses the power of distinct independent vision; the retina, in fact, is for a time dislocated.

It would indeed be a strange inquiry, which I warmly recommend to your attention, how far Carlyle's peculiar heresy of Might identical with Right, which has specially had the blinding perplexing effect I have noticed, is the intense but unconscious interpretation of the Calvinistic idea, which has at its heart a certain reverence for power in and for itself.

A great deal more could be quoted from this essay, which, in some part, equals anything in recent criticism, and which makes us regret that this volume does not altogether consist of such writing.

Mr. Tennyson is subjected to very frank treatment. It strikes us that our author has been nursing an impatience with the fulsome praises of this poet, and that he now comes forward to show what manner of poet he is—as much as to say: "This your great poet? Look

here! Look here!" In the fourth line of his criticism we learn that Mr. Tennyson has failed when he attempted anything beyond lyrical composition; but the question is, What is failure, and to whom has he failed? These questions will occur to every reader. Here, we think, there is a little too much criticism of form which, while often exhibiting wonderful sagacity, is exaggerated. What will some of our readers say of this?—

But, secondly, I would remark on the utterly unreal and ethereal way in which Tennyson has dealt with the Arthurian period in the *Idylls of the King*. We do not get a whit nearer to the heart of that old time in which King Arthur is placed than Marie of France and Malory had already led us; and though there is magic courtliness and moonlight grace thrown over it all, yet something is still felt to be wanting to its reality. Malory is certainly more simple and more concentrated than is Tennyson; and these, I am led to understand, are still recognised as something in poetry. If you contrast these *Idylls* carefully with the *Morte d'Arthur*, you will perceive a great difference, and perhaps see my meaning. The one is sharp, clear, conclusive; the other, soft, diluted, wordy indeed. Tennyson has never with one decisive stroke or picture exhausted the significance of the Arthurian period; it has rather haunted and mastered him, and hence we find it like a watery amalgam running beneath all his efforts and destroying their real and essential unity. The *Morte d'Arthur* is the nearest approach to success.

In the *Idylls of the King* the Tennysonian blank verse reaches its acme of falseness and affectation; the best that can be said of it is that it asserts tolerably with the moonlight ethereality of the matter as conceived by the poet. Here we have the worst faults of the Italian poets, so far as spirit is concerned; the worst faults of modern verse, so far as form is concerned. Indeed I am sometimes inclined to doubt whether Tennyson would have been a poet at all had it not been for the draughts he quaffed at the crystal fount of early Italian poetry. His devotion to Dante was something extraordinary: I do not say it is, for he has made great efforts to escape from the Florentine's influence; but only, I am sorry to say, with the result of letting loose upon himself the worse influence of the sweetly-diffuse metrical writers of a later era, like Petrarch and Metastasio.

In the "addenda" is a paper, "George Eliot, and what she owes to Carlyle and Thackeray." It is a piece of exact and careful analytic criticism. The worth of such criticism, in the midst of the rubbish that is generally termed such, is that it makes the reader think. Scarcely a line in the critical portion of this volume does not do that, and the style is as good as the thought.

"LUCRETIVUS."

This is the last published volume of the "Ancient Classics for English Readers." It compares favourably with its predecessors, and will be found a thoroughly accurate guide to the science, and an excellent commentary on the poetry, of Lucretius. The English reader might have found the science and poetry of Lucretius in his own language had he wished, but not in so handy a form as in this volume. Mr. Mallock is a pleasant companion, who tells us as we go along the state of things in Rome when Lucretius was born; the point which physical science and philosophy had reached. He then describes the scientific system of Lucretius, and finally translates for us large portions of the poem. Of the poem as a whole Mr. Mallock says: "Primarily, and before all things, the work is a scientific treatise—as strictly scientific (at least in the author's intention) as a modern treatise on optics, or geology, or the origin of species; and, except as far as metre goes, it has in many places as little of poetry as these have. Poetry, it is true, there is in it—poetry in abundance, and some of this is the loftiest in all Roman literature. Continually, too, when we do not get poetry, we are still conscious that we are listening to a poet." Again he says: "Were a similar work to be written in our time in a similar form, it might create much surprise, but could not command much attention; and even that of Lucretius, when first given to the world, seems, as has been already said, never to have been really popular. We may, perhaps, gain some notion of the general literary effect of it if we conceive Mr. Tennyson, instead of writing his Arthurian Idylls, to have devoted his talents to versifying Mr. Darwin's 'Origin of Species' and 'Descent of Man,' using the views of that philosopher as a text for passionate invective against Anglican orthodoxy, the doctrine of original sin, and a passionate protest that when we were once free of these superstitions, the complexion of our whole life would change, and human society become a nobler thing. In such a composition there could not fail to be passages of powerful and lofty poetry; and touches of a poet's hand we should be sure to trace everywhere. But however clearly it might be the work of a poet, it would certainly not be a successful poem." On the scientific value of the poem, Mr. Mallock also remarks. He considers that its interest consists in its

* *Lucretius*. By W. H. MALLOCK. (Blackwood and Sons.)

being a record of a belief that has passed away but he institutes a painful comparison between its results and those of modern science upon religious hopes:—

Modern science, as a matter of fact, leaves us in greater perplexity than did ancient science. In some ways it may simplify the mystery of things, but it concentrates this mystery as well as simplifies it. It may reduce it into a smaller compass, but it leaves it more impenetrable. Faith, and the various theologies in which faith embodies itself, offer to cut the knot. Science can only satisfy us by assuring us that, as far as our moral life goes, there is no knot to cut. Philosophy again steps in, and claims that science depends on it, and can have no certainty that is not derived from it. And now on all sides we see faith failing, philosophies in conflict, and science, though its superstructure is daily growing, feeling its foundations becoming more and more insecure. And amongst the most thoughtful minds, who cannot accept faith as the guide of life, and who yet feel that reason alone will not take the place of it, we find traces theoretically, if not practically, of a dependent scepticism. Let us do our best, they say, and live by what light we have. But these lights are very feeble, and their strongest rays are lost in the gloom beyond us.

Mr. Froude has lately contributed to the pages of the *International Review* two papers upon science and theology. In them he has expounded the views of Lucretius and of modern scientific men, and has deduced from them a far more hopeful conclusion than Mr. Mallock in reference to the future of religion. We recommend our readers to correct the latter by the former.

INSANITY.*

Much of research as Dr. Tuke has shown in the earlier chapters of this book, and much of interest as he has presented, we are inclined to think that he would have better served his own purpose, and that of the public, if he had limited himself in that section, and given more scope to symptoms, treatment, and instances in the latter portion. It must be felt that much in the earlier part is hardly applicable to present-day needs, and has little more than an antiquarian interest. But when Dr. Tuke comes to deal with the pressure of modern life and its bearing on the nervous system and the brain, then he does, indeed, speak to our need, as in the Preface, he claims to do. There he says truly:—"Of the various social evils which present themselves in our age, those connected with the genesis of insanity are, it must be admitted, deserving of the grave consideration of all who care for their race, and wish to lessen the sum of misery. . . . I hope that the action of individuals on themselves with the view of preventing attacks of mental disorder will be rendered more definite, and, therefore, more successful, by following the indications pointed out in the chapters on the prevention of insanity."

We cannot believe but that such will be the case. Dr. Tuke speaks from large experience and observation, and presents his matter with great clearness of arrangement and attractiveness of style. Among the inducing causes of insanity, apart from hereditary tendencies, are defective nourishment (especially in youth), intoxication, overwork, mental strain, cramming (on which some particularly curious information is given), competitive examinations, bad food, or too much food, &c.

Dr. Tuke does not directly favour the idea that to intermarriage of relatives a large proportion of insanity is to be attributed—or rather he holds that the point is not as yet sufficiently established; but he is clear that marriage of nearly related persons in whose family there exists a predisposition to insanity is to be gravely deprecated. Among the most noticeable symptoms of the approach of insanity are these: sleeplessness, listlessness, indecision of mind, and irritability, and it is certainly worthy of record that he writes as follows:—"Alarm should be felt when the young seek solitude, and society is carefully shunned. The excessive cultivation of the imagination, castle-building, and the absorption of the mind in works of fiction are highly detrimental to the mind's health."

On the subject of mental indecision Dr. Tuke has this paragraph:—

Indecision of mind, when not the natural character of the individual, is another warning. A man cannot make up his mind on anything. He has two courses open before him in life, and has to decide which he will take. He is in an agony of doubt, because both courses present balancing advantages and disadvantages, which render him wholly unable to decide which preponderates. If one of the possible courses is to remain in *status quo*, then the homely Yorkshire proverb, "When in doubt, do nowt," is applicable; but where action must be taken in one of two or more directions, the only wise plan to pursue in such a dilemma is to consult a trustworthy friend and resolutely abide by his decision. The further worry and anxiety of mind consequent on prolonged indecision will injure the brain tissue much more, and therefore cause more permanent

* *Insanity in Ancient and Modern Life*. With Chapters on its Prevention. By DANIEL HACK TUKE, M.D., &c., &c. (Macmillan and Co.)

injury to the individual than the possible loss sustained by making a mistake in deciding between so nearly equally balanced courses of action. I do not refer to moral questions. The old device of casting lots must have saved some weary and puzzled heads from continued conflict between the two halves of their brains.

In speaking of the peculiar influences of a detrimental kind at present largely at work, he says:—

Multiplicity of impressions upon the brain, made in rapid succession, without sufficient time allowed to admit of their separate and distinct reception and assimilation, is one danger of our time which requires to be brought into prominent relief, and strenuously guarded against. Yet a thousand agencies are at work resolutely directed to intensify this evil. Everyone knows the impression produced upon the eyes by the attempt to read rapidly several articles in a magazine; the eye-ache, the soreness; the confusion of images; the exhaustion; and the student of the microscope knows the sensations which follow imprudent work in his department. Parallel results succeed mental application to the enormous mass of subjects which modern science and literature embrace, and in which almost every student is nowadays expected to be an Admirable Crichton.

And Dr. Tuke urges well a very important consideration in the following sentences:—

The necessity of taking timely notice of slight but significant symptoms of mental aberration, although not assuming a dangerous form, not only for the sake of the individual, but for the protection of society, receives melancholy proof from time to time. Only to mention one instance, which occurred a short time ago in the United States. A lady had for some time been regarded as eccentric, but no steps were taken to place her under medical care. She travelled extensively at home and abroad. After a railroad ride of some hundreds of miles, she took a carriage at a station, directed that she should be driven to a leading physician of the town; and having arrived, quietly asked a little boy, a son of the doctor, if his father was at home. In response to her inquiry he came to the door, and was immediately shot down. Not satisfied with this homicide, she directed the coachman to drive to another physician's house, but he, feigning ignorance of the address, drove her to an hotel, where she went to a room as if nothing had happened. It was discovered afterwards that this lady laboured under the delusion that the gentleman whom she shot had blown bad odours after her, all over the world, and that she could not get rid of them.

With regard to prevention and treatment apart from the pure technicalities of medical skill (which as being a popular treatise he cannot minutely present here), he does not do much more than amplify, with great practical judgment and forecast, the "Canons of Salerno," "A cheerful mind, rest, and a moderate diet." On each of these heads he has much that is useful and instructive to say, telling of one man of note who determined to cultivate a cheerful mind, and found by experience that will was equal to the task. With regard to food, there can be no doubt that a depraved condition of body is certain soon to affect the mind prejudicially, may be induced by overmuch food, or by food imperfectly assimilated, or by food conveying to the system the wrong proportions of the great chemical elements. His tribute to oatmeal may please Scotchmen, but it may convey valuable hints to others also. We quote the passage:—

Whether the use of large quantities of meat increases the bodily strength or the mental faculties more than other kinds of nitrogenous food is uncertain. Oats have been considered even more nutritious than wheat or barley, and certainly not only is the amount of nitrogenous substance great but the proportion of fat is very large. It is second only to barley in salts. The salts and water are as essential as the nitrogenous substances. Lime, chiefly in the form of phosphate, is absent from no tissue; and there is reason to think that no cell-growth can go on without it. The lowest forms of life will not grow without earthy phosphates. Potash and soda in the forms of phosphates and chlorides are important and would seem to be especially concerned in the molecular currents.

And to this paragraph he adds this note:—

There is nothing better for brain-workers than oatmeal porridge. It is calculated that 1oz. of oatmeal, when oxidised in the body, would give rise to energy or heat capable of raising 152 tons one foot high; while with sugar the same energy is represented by 129, bread by 88, meat by 55, and potatoes by 38.

As a most readable popular treatise on a subject which is day by day being more and more forced on the attention of the public, we recommend this volume to our readers, assured that in studying it, they will meet with many valuable hints towards the preservation of health, apart from the special diseases with which it more particularly deals.

BRIEF NOTICES.

The Gospel of Forgiveness. A Series of Discourses. By ROBERT S. CANDLISH, D.D., late Minister of Free St. George's Church, and Principal of the New College, Edinburgh. (Edinburgh: Adam and Charles Black.) Dr. Candlish took a high place in every department of the ministry to which his life was devoted. As a preacher, a controversialist, and an ecclesiastical statesman, he was ungrudgingly acknowledged as a foremost man. And there are many, especially in the Church in which he was for so many years a "pillar," who will welcome this or any other volume of ser-

mons collected from his remains. The subjects treated in it are quite miscellaneous—selected only because the state of Dr. Candlish's manuscripts rendered them fit for the press. And we do not understand why the general title of "The Gospel of Forgiveness" has been chosen. There is only one sermon in the volume having any reference to forgiveness, and it is the twelfth, on "The Blessedness of the Forgiven"—occupying only fourteen of the four hundred-and-ninety pages of the volume: so that the title is misleading, but certainly not to the advantage of the book.

The Parousia: A Critical Inquiry into the New Testament Doctrine of Our Lord's Second Coming. (London: Daldy, Iabister, and Co.) This is scarcely a book for the general reader, but it is one that students of Scripture would do well to read. It is critical in the best sense of the word. Every text bearing upon the subject is examined verbally, and expounded with reference to its context. So far as we can judge, no pressure has been put upon any passage to force it into agreement with the author's theory. It appears to us that the theory is established by a fair induction of texts. Further, we quite agree with the author that the second coming spoken of by our Lord and His apostles was to take place in the generation to which they belonged, and is not, as Alford and his school assert, still in the future. A more difficult task is to determine how the prediction was realised. Most modern writers who hold the view of this author conclude that the apostles misunderstood their Master, and deceived themselves and their disciples with false hopes. Not so he, however. He does not accept the explanation of figurative language, such as coming in the clouds, but boldly says all took place as was predicted, not visibly to the carnal eye, but actually in the spiritual world. The following extract will show, in the author's own words, the conclusion to which his inquiry is brought. Unlike many treatises on the subject, this is a sober and reverent investigation, and abounds in a careful and instructive exegesis of every passage bearing upon it. We add this extract:—

The destruction of Jerusalem was not a mere thrilling incident in the drama of history, like the siege of Troy or the downfall of Carthage, closing a chapter in the annals of a State or a people. It was an event which has no parallel in history. It was the outward and visible sign of a great epoch in the Divine government of the world. It was the close of one dispensation and the commencement of another. It marked the inauguration of a new order of things. The Mosaic economy, which had been ushered in by the miracles of Egypt, the lightnings and thunderings of Sinai, and the glorious manifestations of Jehovah to Israel; after subsisting for more than fifteen centuries, was now abolished. The peculiar relation between the Most High and the covenant nation was dissolved. The Messianic kingdom, that is, the administration of the Divine government by the Mediator, so far, at least, as Israel was concerned, reached its culminating point. The kingdom so long predicted, hoped for, prayed for, was now fully come. The final act of the King was to sit upon the throne of His glory and judge His people. He could then "deliver up the Kingdom to God, even the Father." This is the significance of the destruction of Jerusalem according to the showing of the Word of God. It was not an isolated fact, a solitary catastrophe, it was the centre of a group of related and coincident events, not only in the material, but in the spiritual world; not only on earth, but in heaven and in hell; some of them being cognisable by the senses and capable of historical confirmation, and others not.

The Greatest of the Judges. By WILLIAM MILLER, M.A., Principal of the Madras Christian College. (Hodder and Stoughton.) Mr. Miller, in the four lectures contained in this volume, has brought out with great clearness some principles that may be found in the narrative relating to Gideon in the Book of Judges. Obviously, of course, these are patience and faith; but Mr. Miller finds also this:—

The members of the Church are not the garrison of a fortress, whose primary duty is to defend the walls, though they may make occasional expeditions into the country around. They are an army on the march, taking solid possession indeed of the country already traversed, but whose main object is to press forward into new territory. Adverse circumstances may place the Church from time to time in the position set forth by the former figure, but it is the latter that brings out her proper character. The truth that it expresses should regulate all theory about her functions and all ordering of her life. The following pages are an attempt to enforce and illustrate this view of the Church of Christ. It is a view that few are likely to oppose directly, but that equally few have heartily received.

Now, we scarcely know that, only "few have heartily received this doctrine," and we do not see that it is made very plain in the history of Gideon. However, it is a truth that can hardly be too often enforced, and Mr. Miller has well enforced it.

A Form of Prayer for Public Worship, with an Order of Service. St. Leonards-on-Sea. (Daniel and Co.) In the preface to this brief manual, Mr. Lindon Parkyn, of Christ Church, Addiscombe, remarks that "a strong desire has been manifested

during the last few years among the various Free Churches for a service which should embrace some form of liturgy with extemporaneous prayer." That has, to a small extent, been the case; but Mr. Parkyn does not intimate that there are already several small forms, which have been compiled with more or less judgment and taste. The present compilation is from the Common Prayer-book, some of the best portions of which are abbreviated, while there is provision made in the order of service for extempore prayer. We do not choose to enter, in these columns, upon the relative advantages and disadvantages of a liturgical service, but we can say that this compilation is made with discretion, and that the book is a beautiful specimen of typography.

The Treatise of St. Catherine of Genoa on Purgatory, &c. (John Hodges.) This treatise, well known in the Roman Church, has been newly translated, and it is edited with an Introductory Essay on Hell and the Intermediate State, by "A Priest Associate of the Guild of All Souls"—a guild of the Established Church. The editor recognises the fact that there is "a seeming revolt of modern thought against Catholic dogma," and he thinks that, amongst the causes of this, is "the unnecessary harshness with which necessary Catholic dogma has been asserted by almost all churches and almost all theologians since the subsidence of the great upheaval of the sixteenth century." The doctrine of the endless duration of the punishment of the finally impenitent has been thus treated. The author says, "it would not be wrong to say that there is no dogma of the Church which the spirit of our age, so far as appearance goes, revolts from so thoroughly and with so strong an expression of loathing as it does from this." After a candid statement of this doctrine, he proceeds mainly to exhibit "the most loving and most merciful Catholic doctrines of the intermediate state." Very well! But we go on to read the dedication of the French edition, by M. Mounier, to the "Dames Auxiliatrices," in which we are informed that "they were dedicated by the Divine Spouse" to St. Catherine. Next we come upon the advertisement prefixed to the edition of 1663, reading which, we may see a reason for the issue of this work by a member of the Established Church, where we are told that this treatise is—

A rare effusion of the Spirit of God upon that soul so pure and so loving, and a wonderful monument of the care which He has always taken to guide His Church, in order to enlighten her and to help her according to her needs. For, as He foresaw that the heresy of Luther and of Calvin was about to declare war against the doctrine of Purgatory and Prayers for the Dead by a rebellion which was to be the source of an infinity of errors, impieties, and blasphemies, He revealed the secrets of His highest truths to a woman of an extraordinary virtue and sanctity, whom He had chosen for this purpose from all the persons of the age, and, having purified her from the least fault by a long continuance of invisible crosses and inward pains, He made use of her, in order to uphold the truth of the faith against the heretics of the later times, and in order to teach Catholics the rules and the maxims of true piety upon the subject of purgatory.

Holding, ourselves, what is termed this "infinity of errors, impieties, and blasphemies," we could hardly be expected to read "St. Catherine's Treatise" with a disposition towards approval. Having, however, read it, we can only say that it has nothing controversial in it, and that it is characterised by a singular spiritual fervour. The doctrine we can accept or not; the piety is unquestionable. The book is an unexpected contribution to the Eternal Punishment controversy, and therefore we notice it.

The Faithful Saying is the title of a series of addresses by Mr. MOODY (Morgan and Scott). It contains some of the most characteristic of the author's addresses, which are the better for having been revised. — *Infant Lying*, by CHARLES J. ROWE (W. Wells Gardner) contains some extremely tasteful Christian lyrics for the use of children. The designs by Mr. W. J. Weigan are exquisitely chaste. — We have received from the Religious Tract Society several new tales in the small and attractive volumes which are so familiar to children. *The Raven's Feather*, by the Rev. Dr. BARTH, tells of a singular incident of faith in a child and of the reward of unselfish action. — *Katie, the Little Fisherman's Daughter*, is a well told story of child-character and its influence. — *Ruth Bloom's Hard Lot* shows how discontent alone made Ruth's lot hard, but the incident of the stolen property is really too hackneyed even for a child's book. — *Dame Buckle and her Pet Johnny* tells very simply and with artistic effect, how a poor woman adopted a child rather than let it go to the workhouse, and what came of it. — *Tiger Jack* is the story of a wretched City boy, who, by means not altogether unprecedented, had all the tiger taken out of him.

LEO XIII. AND LIBERTY OF CONSCIENCE.

(From the Times.)

The accession of Leo XIII. to the Papal Throne opened, it was confidently believed, a new chapter in the history of the Roman Catholic Church. The obstinacy of Pius IX. was recognised as the outgrowth of his individual character, in which the determination of a narrow and unenlightened mind was reinforced by a jealous and querulous temper. But Leo XIII. seemed to be a Pontiff of a different type; mild and modest, learned and sagacious, he was well fitted, as it appeared, to accomplish the work of reconciliation between Rome and Italy at least, if not between Rome and the spirit of the modern world. The first utterances of the new Pope encouraged these sanguine anticipations. He studiously avoided the assertion of the claims which Pius IX. had tediously reiterated. The pretension to infallibility was not made prominent; the suppression of the Temporal Power was not denounced with any extravagant violence of language. There was no diminution, indeed, in the high spiritual demands of the Papacy, nor did any one expect Leo XIII. to abandon an inch of doctrinal ground. Indeed, in spiritual matters his attitude was even more uncompromising than that of Pius IX. But there was seemingly no reason why Leo XIII. should not enter into an arrangement—tacit, if not expressed, which would terminate the protracted struggle between the Vatican and the Italian Government. But if the Pope ever entertained such an idea, he has now fully abandoned it, perhaps under the influence of the ecclesiastical politicians who have more power over the policy of the Curia than the world suspects, perhaps merely by the development of his own conceptions of the spiritual authority of the Papacy. We publish in another column a letter from our correspondent at Rome, which warns us that the hopes of a *modus vivendi* between the Papacy and the Italian Government have well-nigh vanished, and with them the character of Leo XIII. as a Pope desirous of healing quarrels and capable of comprehending the expediency of compromises. If the Vatican refuses to accept any relation towards the Italian Government save that of the judge condemning the criminal, it is not to be imagined that other feuds, like that which is still open in Germany and that which is now threatened in France, will be more easily composed.

Unfortunately, the line of reasoning and conduct by which Leo XIII. arrives at his *non possumus* is still less likely to be modified by events than that which Pius IX. pursued so long. Leo XIII. claims, indeed, to rule as a temporal sovereign; but it is probable that he would consent to put that claim aside—which the obstinacy and vanity of his predecessor would never have allowed him to do—if he were only assured that the Italian Government, the heirs of the secular power of the Papacy, would uphold what he deems the spiritual authority of the Church. But the Italian Government is founded on the modern principles of civil liberty and religious toleration, and is not much more likely to outrage those principles than our own Government. If the spiritual authority of the Church extended simply over the domain of that which is commonly considered the spiritual, the neutrality of the Government would not clash with the pretensions of the Papedom. Italy, in her present freedom, of course refuses to impose any disabilities on sects which reject the Papal rule, and even in Rome itself Protestant churches and schools are now permitted to exist and actually flourish. No one, indeed, who knows the Italians will suppose that Protestantism is likely to strike deep roots among them or to win any considerable number of adherents; but it wins some, and there is, besides, a large resident population of English, American, and other foreign Protestants, who demand provisions for their religious and educational needs. What the spiritual authority of the Church has to do with the Protestant schools and churches of Rome it is not easy to see, but the Pope has convinced himself that they are inconsistent with his indefeasible rights. Since the Italian Government will not abolish institutions so audaciously mischievous, "the Master of all the Faithful" cannot descend into the midst of a "disloyally perverted people"; without the restoration of his temporal sovereignty he cannot hope to enjoy "the full liberty of his spiritual power." Thus it appears that the Pope's liberty is infringed because the Italian Government will not shut up the Protestant churches and abolish the Protestant schools and forbid the publication of Protestant books; "while to us," as Leo XIII. mournfully said a few weeks ago, "it is not given to oppose, as we would do, an efficacious remedy against inundating impiety." What that remedy is we cannot doubt. Leo XIII. would use the arm of the flesh to enforce the authority of the Church. He would forcibly suppress every outward and visible sign of heterodoxy in Rome, and doubtless all over Italy, or, for that matter, if only he were able, all over the world.

The Italian Government cannot even discuss proposals for a retrograde step of this kind, of which even Spain has now the grace to be ashamed. Religious toleration is, we hope, as safe from any serious attacks in Italy as it is in every other civilised country. But it seems only to clear from the evidence which our correspondent supplies that Leo XIII. will insist that the Italian Government shall grant "full liberty to the spiritual power" by shutting up the Protestant churches and schools before entertaining any project of a *modus vivendi*. On such terms, it must be repeated, it will be impossible for the Italian Government, whether Signor

Cairolì or Signor Depretis or Signor Minghetti be at the head of it, to enter into a compact with the Vatican. Meanwhile the Pope is proving unconsciously that upon his "spiritual authority," as ordinary men understand the phrase, there are no restrictions. He has hurled all the thunderbolts of the Church at the heretics and their abettors, and through the Cardinal-Vicar of Rome, in a pastoral address to the parish priests of the capital, he has placed the Protestants and their institutions under the ban of a terribly elaborate excommunication. He has at the same time boasted of the success and the numbers of the orthodox schools, which is, at least, a proof that the Government gives the Church fair play. But while the Pope cannot order the heretical churches and schools to be closed, or cannot call in the Government to do so, he feels, it must be presumed, that his solemn denunciations are no more than labour in vain. Thus, the elevation of Leo XIII.'s aims above those of Pius IX. has produced no practical change in the attitude of the Vatican towards the Italian Government and the principles that Government represents. Leo XIII. has cast aside the mundane ambition and vulgar jealousy which pierced through his predecessor's bitter fulminations against the usurping power enthroned in Rome in 1870; but his pursuit of the spiritual pretensions of the Holy See has brought him round to the same point as that which Pius IX. had reached by a lower path. The authority of the Church, as he interprets it, is inconsistent with the ideas of civil and religious freedom, from which no civilised Government can depart with decency in these days. Many audacious demands have been made, just as many crimes have been committed, in the name of liberty; but seldom has any claim been advanced less tolerable than that of Leo XIII., when he protests that the "liberty of the spiritual power" is curtailed because he is not permitted to extirpate heresy by force.

TORIES AND LIBERALS ON THE KIRK.

(From the Spectator.)

A more indecent spectacle of mingled anger and terror than is presented by the first article of *Blackwood* this month has seldom been seen. Presbyterianism—above all, Scottish Presbyterianism—has usually been a toughly self-reliant system, not very much afraid of inquiry on the one hand, and not too grateful for the interposition and protection of bystanders on the other. No one who knows the membership of the Established Church in Scotland can doubt that it has its share of this strong fibre, as well as its sister communities. Yet no sooner has the Liberal party in Scotland committed itself—not by any means to disestablishment—but to thorough inquiry how the present anomalous position of all the sections of the Kirk can be rectified, than an outcry is raised as if all was over. "The whole questions," say Mr. Gladstone and Lord Hartington, "of Establishment, or Disestablishment, must be left to the deliberate judgment and wish of the Scottish people themselves." Straightway from the Tory organ, assuming to speak for the Church of Scotland, comes an ejaculation like that of Guido,—

Who are these you have let descend my stair?
Is it "Open," they dare bid you? Treachery!
Abate,—Cardinal,—Christ,—Maria,—God! . . .
Pompilia, will you let them murder me?

Of course, this state of mind is incoherent, as well as indecorous. The elaborate delineation of Mr. Gladstone is characterised by a singular want of perceptiveness, in a region now familiar enough to intelligent observers of every school. Nothing but blind anger or blunder fear can account for the profound view of his "underlying" character as a statesman, that "educated at Eton and at Oxford, the late leader of the Liberals is yet something of a tradesman at heart." And not even these can excuse the amazing statement which follows, also italicised so as to catch the eye of that populace to whose views Mr. Gladstone at present notoriously truckles. "Numbers are his test of excellence, the casual opinion of the majority his best sign of wisdom!" It is difficult to see any attempt at truth in this sort of writing, and in most of the other statements made there is a very remote relation to it attained. "There is not an institution in the country, we honestly believe, that is dear to him for any other than utilitarian purposes." It would be much nearer the fact to say that the institutions dearest to Mr. Gladstone—say, for example, the Church of England—are valued by him and are dear to him for other than utilitarian purposes to an extent absolutely unprecedented among our public men, living or dead. But indeed the statement is flatly contradicted on the same page, in order to make another accusation equally one-sided. Mr. Gladstone, it is said, "has cared for Universities and Churches," not as natural growths, "but only as they seemed, to his own narrow judgment, good or bad; in other words, according as he judged them to teach the Truth, or not." And this is the man for whom the judgment of the majority is the test of excellence, and to whom nothing is dear except for utilitarian purposes! In the very next sentence indeed we are told that he has always gone passionately with minorities, and has been the admiration of enthusiasts, rather than of the prudent and utilitarian many. "It is this sort of talk about 'the truth' which has made him the idol at once of the High-Church bigot and the Dissenting dogmatist, and even of the omniscient Positivist." It does not seem to be suggested that these three parties coincide in their view of what truth is, or

that Mr. Gladstone, with his immense respect for majorities, has managed to agree with them all. The fact is, the writer is thinking not of these, but of another minority, the Presbyterians of Scotland, from whom Mr. Gladstone also differs and has always differed, but whose admiration he has gained by his lifelong conviction that such a thing as truth exists, combined with a profound respect for modes of seeking it which differ from his own. Nor do we see that the analyst is much more in earnest in the only other assertion he throws out—that Mr. Gladstone is "singularly destitute of historic insight or imagination." Mr. Gladstone's historic imagination, like that of Burke, is a mighty though often a turbid flood, and its volume and pressure are doing much to stir the stagnant faculty in the minds of his countrymen. But his historic insight into Scottish matters is precisely the thing which *Blackwood* dreads, and which that side of politics has much reason to dread. Thirty years ago, he offended the dignitaries of his own old communion, the Scottish Episcopal, by recommending them never to look forward to re-establishment, but rather to deal with the Presbyterian majority on equal terms of persuasion and conciliation. Ever since, alike in office and out of it, his dealings with that majority, and his utterances on the subject in Parliament, have been characterised by a detailed knowledge of their traditions, and a respectful sympathy with their feelings, which smaller statesmen, even when born beyond the Tweed, have been unable to understand. And indeed this has been the case down to the present moment, and on the question now raised. *Hinc illa lacryma.* Had Mr. Gladstone pronounced for disestablishment in Scotland, the line for *Blackwood* and its supporters would have been simple. But he has not done so, and the Liberal party have not done so. No statesman knows so well as he that such a measure is only possible at the instance of Scotland itself, and that the pressure there for simple disestablishment must have time to be met by proposals or experiments of conciliation, before it can be accepted as the mind of a country which always insists upon knowing its own mind. But the truth is, Mr. Gladstone on this particular matter has been temperate and conciliatory throughout, and it is the Tory magazine which has lost its head, and would have the Church of Scotland throw away its cards.

Still less justifiable is the protest against Lord Hartington and the party generally. It seems admitted that the words in which he has alluded to this matter have been studiously moderate, and that he has taken it up as a peculiar and separate question, to be dealt with on separate and Scottish grounds. The only suggestion made is that he should not have taken it up at all, and that to do so was gratuitous. If it were simply an expression of vexation that in this matter the Liberals have forestalled the Conservatives, it would be intelligible; for sooner or later the Conservatives must have taken it up, and they would have attempted to repair their fatal blunder in 1874. (That blunder was not, as *Blackwood*, with all the unteachableness of its party, still insists, abolishing Patronage; it was the refusal to recognise or consult the anti-Patronage Presbyterians.) But, on the Liberal side, the case is enormously stronger. In truth, the question of doing justice to Scotland in Church matters has been to the Liberal party a succession and an inheritance; it has descended upon us, instead of us going out of our way to seek it. Forty years ago and more, the pressure of Voluntarism in Scotland upon the Liberal party was tremendously strong. The events of 1843 brought in new elements of an intense nationalism and concentration, which, to the surprise of most men, held themselves aloof from active politics for a while, but which all intelligent Scotchmen have for twenty years known to be accumulating for an explosion. Of all men in the world, Lord Hartington is least to be blamed for the form in which it has at last come upon him. Lord John Russell's motion in 1843, and Mr. Baxter's in 1874, were both motions for inquiry, and both were refused by Conservatives. Since the last refusal, what was formerly a pressure upon the Liberals for inquiry has been changed in Scotland into a pressure for disestablishment.

THE BURIALS QUESTION AND THE NEXT GENERAL ELECTION.

(From the Record.)

It must be remembered that another election cannot long be delayed. Another interval of seven years' quiet may be of immense benefit to the Church, and enable her to lengthen her cords and strengthen her stakes wherever they are weak and defective. The man must be infatuated who can regard another election, we do not say without fear, but with carelessness and indifference. Nor can any one be ignorant of the value of a good cry, and of the influence on that great mass of the people who, having no very definite opinions of their own, are awayed by the impulse and feeling of the moment. The interest of the Eastern Question is gradually subsiding, and home interests are again coming to the front. Of these home interests the Burials question will be one. It will furnish the rallying-cry of the Dissenters throughout the country, and a cry more disadvantageous to the Church cannot possibly be conceived. No doubt it would rally a small circle of strong Churchmen in defence; but the man must be blind who imagines that these form a majority of the electors, or represent the general opinion of the laity. We may

most fully admit that the agitation on the Burials question is kept up by general hostility to the Church, as affording a convenient, because a favourable, point of attack against her. To admit this is all that is necessary for our argument. The agitation may be to a great degree factitious, but there is a residuum of real grievance at the bottom which makes it dangerous. It is most important that the next election should not turn on a question, to say the least, of so doubtful a character. In order to avoid this, it is necessary to show that the policy which refuses all compromise is not the policy of the Church of England at large, but the policy of a portion only of its members. Let this be made plain beyond all dispute, and then the burial question as an election cry will be reduced to impotence.

There are two parties to whom we appeal in this matter. The first are the members of the Church Defence Society, the old Church Defence Institution. Any one in the habit of reading the *National Church*, the organ of the society, will know how prominent this [the Burials] question has been made in its pages, and with what extreme vehemence all compromise has been resisted. We do not for a moment doubt that the majority of the managing council are perfectly sincere in believing that to surrender the vested right of the Church in the churchyards is practically to surrender the principle of the Establishment. But they are perfectly aware that there is a not inconsiderable section of the clergy, and especially of the laity of the Church, who just as sincerely believe the contrary—men of as high character as themselves, and as earnest and consistent Churchmen. Unless we are greatly mistaken, this has found expression at their own table. It may, of course, be said, and said with probable truth, that those who wish the claims of Dissenters in regard to burial to receive a reasonable satisfaction, are a minority of the society; but minority or not, there they are, members of a society whose primary basis is laid in the maintenance of the Establishment apart from all other questions whatever. Even so, the case would be a strong one, and the ground of complaint against the recent policy of the society very cogent, but the strength of the case is increased ten times over by the fact that the Archbishop of Canterbury, we believe the Archbishop of York, and the Bishops of London and of Durham, the four greatest dignitaries of the Church of England, the officers most deeply concerned in the safety of the Church, and the most competent to judge what will conduce to it or otherwise, are all in favour of a compromise.

If the society be determined to become the society of a party and not of the whole Church, our appeal will of course be in vain. But we also appeal to another party prominently concerned in this question. We refer to that group of distinguished men who acted with the rector of Stepney in this matter two, or nearly three, years ago. We call upon them to vindicate their Church from the suspicion of illiberality and exclusiveness in which the well-meant zeal of some of her members would involve her. Their action three years ago was not without its effect, and the time has come that it should be renewed. It may not be expedient that another attempt should be made to negotiate with Dissent through a few of its prominent men. As there is no power on earth so tyrannical as a mob, so there are no men possessed of less freedom and independence than the ministers of Nonconformist congregations. They may lead their people, but they dare not to contradict them nor act contrary to the avowed policy of their body. But the rector of Stepney and his friends might place themselves in communication with the laity and with each other; and for their own sake, and for the sake of the Church they love, make it known beyond all dispute that they have no fear of doing right, or of allowing to Nonconformists that liberty of conscience in the burial of their dead which they enjoy for themselves. For this purpose some slight measure of organisation may be necessary, probably very slight; but above all there is needed the courage of their convictions. We believe that they will now find themselves supported by a much larger body of their brethren than the experience of the past may perhaps lead them to expect.

THE POLICY OF THE VATICAN.

In clerical circles at Rome it is believed that the Pope will send an apostolic delegate or a *chargé d'affaires* to London, and that a proposal to this effect will shortly be submitted to our Government. The Vatican is also disposed to send an apostolic delegate to Constantinople, in order to counteract the Russian propaganda amongst the Christians in Turkey.

The Roman Catholic associations in Germany, in answer to questions put to them by Cardinal Nina, disavow any conflict with the German Government, as public opinion is hostile to the pretensions of the Vatican.

The associations of the Roman Catholic youth of Italy urge that the protest prepared by the Pope against the conduct of the Italian Government with regard to the *regio patronato* should not be published, and they assure Cardinal Nina that the young King's popularity increases in proportion to the resistance he offers to Papal encroachments in Italy. Nevertheless, Cardinal Nina is reported to have sent a circular note to the Papal Nuncios at foreign Courts stating that, in view of the hostile attitude adopted by the Italian Government, the Vatican may possibly be obliged to take measures

for preserving the authority of the Pope. The circular states that this hostility is chiefly observable in the exercise of the royal prerogative by the King in the nomination of bishops whom the Pope would never recognise. The Papal Nuncios are instructed to sound the Governments to which they are accredited on the subject, and especially to ascertain their views in the event of the Pope taking extreme measures. The note is couched in very firm language.

In consequence of the speech delivered by M. Gambetta at Romans, the Vatican has sent instructions to the French bishops to endeavour to counteract the effects produced by the speech. Pursuant to these orders from Rome, Mgr. Freppel, of Angers, one of the most bellicose of Ultramontane bishops, opens a campaign against M. Gambetta. In a letter of four columns in length, addressed to him personally, the prelate says his speech at Romans exceeds the utmost limits of violence. He feels humiliated, as a Frenchman anxious for his country's honour, to have to read Gambetta's speeches; but, since it appears they foreshadow the future, he resigns himself to the study in order to prepare for the combat. He denies that there is any clerical question, unless of Gambetta's own creation, and to support this denial falls back upon the *Concordat* as a conclusive settlement at the beginning of this century. Persecution, he affects to believe, is what Gambetta threatens.

The Vatican is stated to have proposed to the German Government to adopt towards the Catholic clergy who were deprived of their livings, or imprisoned for violating the May laws, the same course as was recently followed by the Grand Council of the Canton of Berne, namely, to allow the priests simply to return to their benefices. Should Prince Bismarck accept this proposal, one of the most serious questions in the way of a prompt re-establishment of diplomatic relations between Germany and the Vatican will have been arranged.

LIBERATION MEETINGS.

THE LATE BURIAL SCANDAL AT STOKE.

The Coventry papers report a meeting held at Sowe, near Coventry, last Tuesday, in reference to the recent proceedings of the vicar of the adjoining parish of Stoke. Mr. George Hastings, of the Liberation Society, lectured. The meeting, says the *Coventry Herald*,—

Originated from the burial scandal at Stoke a week or two ago, when the Rev. B. Arrowsmith, vicar of Stoke-with-Walsgrave, refused to read the burial-service at the interment of a child that had died unbaptized, and when a service was conducted by a Nonconformist Evangelist in the turnpike road adjoining the churchyard. The vicar resides at Walsgrave, and the meeting on Tuesday night took place in the Baptist chapel, which is situated but a stone's-throw from the vicarage. Mr. John Brown, carrier, occupied the chair, and there was a good attendance. In opening the proceedings the chairman related a number of incidents in his life to support his statement that the parishioners of Stoke "were really under a tyrannical priesthood." He stated that his parents were accustomed to go to the Church of England, and he was taught in the National School to believe that in baptism he was made a child of God and an inheritor of the kingdom of heaven. Subsequently he got married, and then felt it was time he began to live a godly life, and about this time he accidentally went to a Baptist chapel, where he became convinced of sin, and after a while was baptized, and became a member of the Baptist denomination. In the parish churchyard lay a dear brother of his, a loving mother, and also several of his children. He had had thirteen children, six of whom had died, and, of course, had to be buried. Well, being a Baptist his children were not sprinkled, or "christened," and hence when a little one died, he could not even find persons to carry the body to the grave, and he resolved to carry the coffin to the grave on his shoulder. His sister, however, found some bearers, and the body was taken to the grave, into which it was abruptly placed, the sexton saying, "That's all we can do for that thing." On hearing this he stepped forward and said, "I know God has done more for it than either you or I can do, or it is poorly off, and thank God the day is coming when the power will be taken out of the hands of sectarian bigots to act in this abominable way." (Hear, hear.) After giving other personal reminiscences, he asked if it was right that this sort of thing should go on? (Cries of "No.") He also stated that when the present vicar found out three of his (the chairman's) children were attending the so-called "National" school, the only one in the parish, although they attended regularly, and were highly esteemed by the schoolmaster, the vicar threatened that unless they were baptized on a certain Sunday they should be turned out of the school; and, as his orders were not obeyed, the children were turned away from the school on the Monday, their fees for that week being returned to them, and their names erased from the school books. (Shame.) He concluded with a strong appeal for the help of his fellow-countrymen towards a repeal of the law. He then briefly introduced the lecturer, who was received with cheers.

Mr. Hastings, in the course of an earnest and lucid address, referred at length to the present state of the burials question, quoting the statement of the late President of the Wesleyan Conference, who said that there were 2,000 villages in England where religious liberty did not exist; and remarked that this must be an under-estimate, for the president assuredly did not know of the existence of such parishes as Stoke and Walsgrave. He then gave an historical review of the progress of religious liberty, argued in favour of a repeal of the law, and contended that the only solution of the question that would be satisfactory to Nonconformists was the repeal of such an infamous system, the adoption of the Burials Bill of Mr. Osborne Morgan, and perfect unconditional equality before the law, and until these remedies for a specific grievance was obtained the Nonconformists would never rest.

The meeting was brought to a close with a hearty vote of thanks to the lecturer and the chairman, the former being proposed by Mr. John Hamson, the evangelist of the Warwickshire County Union, who conducted the burial service in the highway adjoining the Stoke Churchyard.

OTHER LIBERATION MEETINGS.

FORNCETT ST. PETER'S.—On Monday (16th) Mr. A. B. Foad, of Norwich, and Mr. W. Banks, Boston, addressed a meeting of labourers on "Religious Equality." Some slight opposition from two persons was easily disposed of, and a hope of another visit expressed. At Tivetshall, on the 17th, there was a good meeting of farm labourers, although some of the Tory farmers had warned their workpeople against attending. Earnest addresses were given by Messrs. Foad and Banks. No opposition was offered, although questions were invited. At Hardwick, large numbers attended on Wednesday evening, under the presidency of Mr. Nudds. The addresses by Messrs. Foad and Banks were earnest and practical, and evidently highly appreciated. Votes of thanks to the speakers were unanimously passed, on the motion of Mr. Wright, seconded by Mr. Edwards, and three hearty cheers were given for the success of the cause, and at ten o'clock was closed a most successful gathering. As usual, a large quantity of tracts were distributed and eagerly accepted.

STANTON-UNDER-BARDEN, LEICESTERSHIRE.—A lecture was delivered in the Independent Chapel, on the 16th, by the Rev. E. Hipwood, of Kibworth, on "Nonconformity in the Stuart Times." There was a good and attentive audience to listen to the first lecture ever delivered in this village on behalf of the Liberation Society. Mr. J. Hitchcock Markfield, occupied the chair.

ECCLIASTICAL MISCELLANY.

The Church Congress will commence at Sheffield on the 1st of October, and last till the 4th.

The Society of the Holy Cross held its annual Synod on Wednesday. Its ranks have been considerably thinned of late. The ex-master of the Society of the Holy Cross, the vicar of St. Barnabas, Pimlico, has resigned his connection with it. Canon Carter is the new master.

The *English Churchman*, in an article on "Lay Help in the Church," suggests that licensed lay-readers should, with the bishop's sanction, be permitted to take Sunday afternoon services, consisting of litany and catechising, in churches.

DR. PUSEY ON HABITUAL CONFESSION.—It is stated that Dr. Pusey has in the press a letter to the Archbishop of Canterbury entitled "Habitual Confession not Discouraged by the Resolution accepted by the Lambeth Conference."

CELIBACY OF THE CLERGY.—The Baden and Prussian Governments have replied to a letter of Bishop Reinkens that the resolution of the Old Catholic Synod abolishing celibacy of the clergy is purely a matter for the decision of the Church, the Government claiming no interference in the question.

HOWLING IN CHURCH.—At Stradbroke sessions on Thursday a farm labourer named Hines was charged with disturbing Divine service in Fressingfield Baptist Chapel, on the 8th inst., by making howling noises, so that service had to be prematurely closed. Defendant said, as trustee of the building, he wanted the service conducted according to the Word of God, and not according to the minister's conscience. A fine of 40s. was imposed, which defendant paid.

THE CHAPTER HOUSE AT WESTMINSTER.—Some complaints having been made as to the delivery of the Hibbert Lectures in the Chapter House at Westminster, Canon Duckworth writes to say that "for three centuries and-a-half the Chapter House has been the property of the nation, and for permission to use it the Hibbert trustees must have applied, not to the Dean and Chapter of Westminster, but to the Board of Works. The meetings of the Chapter have been held for many generations in the Jerusalem Chamber."

WORTH NOTING.—"An Annoyed Cook," living in Palace Gardens-terrace, writes to a contemporary complaining that the church at the end of the terrace has been closed for six weeks. She says she supposes the church has been closed because "a lot of the masters and mistresses of the district are out of town." She goes on to say that there must be at least a thousand domestic servants living in the houses within three or four hundred yards of the church, but they, she supposes, have not been worthy of consideration, as they are not supposed to contribute much to the offertory.

TOASTS AT PUBLIC DINNERS.—The *East Anglian Times* says:—"Some consternation has been caused amongst the Essex Conservatives owing to Mr. Wood (who is to preside at the Hinckford Conservative gathering next week) having revised the toast list, and to the toast of 'The Bishop and clergy of the diocese,' added that of 'Ministers of all denominations.' Meetings have been held, and the Bishop of St. Albans communicated with. We understand that, as a compromise, 'all ministers of religion' will be proposed. Several gentlemen have, however, in consequence, declined to attend."

THE RITUALISTS AND DISESTABLISHMENT.—It seems that the Rev. Mr. Mackonochie is about to improve on the example of the Liberation Society, which long since, as many of our readers may remember, published its "Suggestions" as to the *modus operandi* of effecting the disestablishment of the English Church. The rector of St. Albans, well

known to be a strong advocate of disestablishment, has, it is said, drafted a parliamentary bill on the subject, which is to appear in the October number of the *Nineteenth Century*. We are curious to see how Mr. Mackenzie proposes to deal with the critical question of disestablishment. We doubt not his paper will be read with interest in a good many quarters.

A CHURCH PATRONAGE CASE.—The charming and picturesque village of Great Ayton, Cleveland, during the last few weeks has been thrown into a state of great *furor* consequent upon the resignation of the Rev. J. Ibbettson, who has been vicar of the parish over fifty-three years. As soon as his resignation became known, a memorial, signed by nearly all the inhabitants, Church and Dissent, was got up, begging the pastor, George Marwood, Esq., Bushby Hall, to bestow the living upon the curate, the Rev. J. Hughes, who, by his popularity and eloquence in the pulpit has attracted to the church Sunday after Sunday large and overflowing congregations. But, strange to say, the autocratic patron would neither receive the deputation who were to present the memorial nor the memorial itself, thus disregarding the wishes of ninety per cent. of the respectable inhabitants of the place, whilst he himself, as lay rector, receives annually some thousands from the revenues of the Church, leaving the vicar but a poor pittance of a stipend of less than 100*l*. This the curate would have been satisfied with, as he has ample means of his own derived from property in the neighbourhood. The reason of his refusal now, however, becomes known. The curate is too Evangelical for two Middlebro' ironmasters, friends of the patron, who live in the parish and attend the church; and so to please them the living is given to a young man, a High-Churchman, in opposition to the expressed wish of nearly all the inhabitants, who are staunch Protestants.—*From a Correspondent.*

BISHOP FRANK ON PARISH CHURCHES.—The Bishop of Manchester has consecrated a new church, dedicated to St. Clement, at Salford, at the sole cost of Lord Egerton of Tatton, who has likewise built a parsonage and provided an endowment. All the seats are free. The church, which is a building of the decorated Gothic style, is in length 108ft., and its width is 51ft. The bishop expressed the deep sympathy which he was sure was felt by all at the absence of the founder, caused by the severest possible domestic affliction. As an advocate of the free and open church movement, his lordship rejoiced that the new church contained no rented sittings. The first Bishop of Manchester, he observed, had consecrated 130 churches, of which only nineteen were free and open. He himself had consecrated sixty-six churches, of which twenty-nine were entirely free, while considerable portions of many others were likewise. His lordship defended himself against a statement which had no foundation, that he designed to pull down a number of churches, and added—"There was, however, a certain extent to which he was disposed to press his theories of ecclesiastical utilitarianism. He wished to see all the churches the property of the parishioners, and to see the Church of England made strong not by the mere multiplication of buildings, but by the multiplication of really effective centres for Christianity and civilising the nation and the world. A church desolate or deserted gave him no pleasure, even though he might know that a worthy man, the incumbent of the parish, had certain freehold rights in it."

LORD BISHOPS.—A correspondent of the *Record* asks whether the title *Dominus* does not belong to all bishops, whether they be bishops of the Established Church of England, or bishops of the Scotch or Irish Churches, or colonial bishops? To this the editor decidedly answers "No," and expresses an opinion that both in respect to economy and real usefulness it is not advisable to multiply the number of *Lord Bishops*. If any one chooses to address a Scotch bishop as "Lord," he would not probably draw down on himself any consequences, but such title can only be conferred by the Crown. "The Irish Church stands in a peculiar position, because the bishops who were created by Royal mandate still retain their rights, and so long as any survive it would be, perhaps, inadvisable to make a distinction between them." In connection with this subject the *Record* tells the following authentic anecdote:—"During the early days of the London University, there was a well-known Nonconformist minister of Hackney, Dr. Cox, who became intimate with the famous Henry Brougham, another of the founders of that University. At their meetings the latter used often to exchange good-humoured banter with Dr. Cox as to the primitive institution of bishops. On one occasion Dr. Cox extracted from Henry Brougham the promise that whenever he became Lord Chancellor he should make the Doctor a bishop. The event on which the promise hinged occurred almost immediately afterwards, and Dr. Cox wrote to the new Lord Chancellor claiming the fulfilment of his promise. The witty Chancellor immediately returned for answer a short letter to the following effect:—

My dear Bishop Cox,—I gladly fulfil my promise by recognising you as the *Bishop* of your congregation at Hackney.

And we believe the Chancellor ever after called him Bishop Cox. This, of course, was only badinage, but it is surely more becoming the true dignity of a Christian bishop not to assert *lordly* titles, unless conferred by the Crown as the fountain of honour, and recognised by the courts of law."

THE SHAKERS IN THE UNITED STATES.—It was reported some time ago that the community over

which Mrs. Girling presides is not the only one of the kind that had fallen upon troublous times. There were rumours that the more famous society of Oneida Creek was tottering, that its members were finding their way "back to the world," and that Mr. J. H. Noyes, its founder and head, now drawing near his threescore years and ten, was likely to outlive his unique institution. All this, however, is emphatically contradicted, and the Oneida community, founded in 1848, is said to be in a highly thriving and satisfactory condition, and not at all likely to go down upon the decease of the founder. The son of John Humphrey Noyes, Dr. Noyes, is an influential personage with the communists, and will probably succeed his father in the management of affairs. The numbers during the past year have certainly declined, ten members having left, but two of these have returned and two more were going to return according to the latest information. Thus the diminution is reduced to six members, leaving 360 adults and 60 children. The community owns land to the extent of 654 acres, or nearly two acres a-head for every man, woman, and child, the entire property of the body being estimated at 100,000*l*. This is said to be steadily increasing, for apart from property brought in by converts, all of which goes into the general coffer, the Oneidians seem to be a tolerably hard-working set. According to a tabulated statement by Noyes, exclusive of nursery business, school teaching, editing and printing their paper, and "much head-work in all departments," their able-bodied men have been shown to do on an average seven hours' work a day, their able-bodied women six hours forty minutes, their invalids, old men, and boys three hours and forty minutes, while even their old women and little girls manage to get through about an hour and a-half a day in work for the good of the public. They manufacture steel straps, weave silk, make certain forms of cast-iron goods, grow and preserve fruits of various kinds, manage an excellent dairy, and so forth.

DEATH OF THE REV. JOHN GUTHRIE, D.D.—Many of our readers will bear with much regret of the decease of Dr. Guthrie, who was on the eve of embarking for New Zealand, and died on Wednesday last at the house of his friend, the Rev. Mr. Marshall, of Hackney. In 1848 he settled at Glasgow. From thence he removed to Greenock, where he laboured till 1861, when he went to become the pastor of the Congregational Church in Tolmer-square, London. Five years afterwards he returned to Glasgow to organise a new church. The people he gathered round him purchased the church in Howard-street which had been occupied by Dr. Hately Waddell, and there he preached for some years. After it was sold the congregation worshipped for a time in the Athenaeum, and then secured their present church in West Campbell-street. Here, however, Dr. Guthrie had the aid of a colleague. In 1874 his friends presented with 1,000*l*. as a recognition of the services which he had rendered in the various departments of Christian work to which he had directed his energies. When he removed to London he resigned his professorship, but in 1875 he was again elected by the Evangelical Union a professor, and to a new chair, the chair of apologetics. For the work of this chair he made at once the most careful preparation, and had health been given him would no doubt have done admirable service in it. In 1875 he received the degree of D.D. Dr. Guthrie (says the *Weekly News*) was an ardent social reformer. In all questions affecting the political and social welfare of the people he took a deep interest, and most indefatigably did he labour with his pen to promote what he believed to be right and truth. In the temperance cause he long had a foremost place. From the pulpit, the platform, and the press he was unwearied in his advocacy of it. Nor was he less earnest as an advocate of religious liberty and equality. With his characteristic desire to be thorough, he studied the subject with the greatest care; and his mastery of it, as well as his native ability, were attested by his carrying off a 200*l*. prize for the best essay upon it. Though not voluminous as an author, yet there have issued from his pen several volumes of considerable value, and among these may be noted "Jack's Lyrics," "Conversations on Church Establishments," "The Heroes of Faith," and the "Physiology of Temperance." His last work is a memorial volume of sermons, which was issued before his leaving Glasgow. In Dr. Guthrie a good man and true has fallen, and he will be very sincerely and deeply mourned by many beyond his own denomination. He leaves a widow, three sons, and two daughters. Two of his sons and one of his daughters are settled in New Zealand.

THE BISHOP OF DURHAM ON THE BURIALS QUESTION AND DISESTABLISHMENT.—The Bishop of Durham commenced his visitation in the chapel of Auckland Castle on Saturday, and congratulated those present on the progress made in Church work, notwithstanding the difficulties caused by the fluctuation of trade, the prevalence of Roman Catholicism and Nonconformity, and above all the distance of many churches from the pit villages. His lordship remarked on the necessity of training up children in religious principles, and said that as day schools were being absorbed by Board schools the importance of religious teaching in Sunday-schools increased. During the past four years twenty-seven new districts had been formed in the diocese and twenty-four new churches consecrated, but he was not an advocate of the further division of parishes, desiring rather to see mission chapels established and the stipends of curates increased.

As to the Burials Bill, the question, his lordship said, was by no means a simple one, and was still further complicated by being mixed up with questions not connected with it of necessity. The Church had the historical right to churchyards, and when violent Dissenters or Secularists put forward such claims as had been advanced, no wonder that 15,000 clergy formally protested against such claims being conceded. But, on the other hand, it must be borne in mind that the churchyard was vested in the incumbent for the benefit of the parishioners, including Dissenters; and he had no hesitation in saying that were he a Nonconformist he should feel it a grievance if he and his could not use the parish burial ground with the services of the minister to whom he had attached himself. If the question stood alone it would be desirable to recognise the right of all to burial in the churchyards as he had suggested. But, unhappily, the scheme did not stand by itself. It was frankly admitted that it was but a first step to disestablishment, and so long as it was presented in this form it must be met with determined opposition. The bishop considered that but a few years would elapse ere the gathering clouds would discharge themselves in a mighty tempest. The lowered tone of morals in the higher ranks of society, the distrust of those above them among the lower classes, the bitter and unscrupulous spirit of political partisanship, and the prevalence of intemperance, were all passed under review, while his lordship condemned in strong language the various phases of scepticism, and the reintroduction of the corruptions of the Church of Rome, especially the adoration of the real presence in the Sacrament, and the virtual enforcement of the duty of private confession which was spreading among the younger clergy, and was tolerated by the old High-Church party.

LITERARY GOSSIP.

M. Victor Hugo is now at work on two volumes of poems, to be called "Toute la Lyre," which will appear towards the end of the year.

Mr. William P. Nimmo, publisher, of Edinburgh and London, has been compelled to convene a meeting of his creditors; the liabilities are said to amount to about 36,000*l*, while the assets are valued at 42,000*l*.

A medal has been adjudged to the Religious Tract Society at the Paris Exhibition. The terms of the award have not yet been made public, but it is understood to be for the excellence, cheapness, and beneficial tendency of its publications.

Mr. Archibald Forbes will contribute an article to the October number of the *Nineteenth Century*, entitled, "The Piasco of Cyprus." Mr. Gladstone, Lord Stratford de Redcliffe, and Mr. Mallock will be also among the contributors.

Messrs. A. and C. Black have in the press "Bible Echoes in Ancient Classics," by Craufurd Tait Ramage, LL.D., author of "Beautiful Thoughts from Latin Authors," "Beautiful Thoughts from Greek Authors," &c.

Messrs. Macmillan and Co. will publish immediately a small volume entitled "Village Politics; or, Addresses and Sermons on the Labour Question," by Charles W. Stubbs, M.A., Vicar of Granborough, Bucks.

Mr. R. W. Dale, of Birmingham, has recently published in the *Nineteenth Century* an interesting series of papers entitled "Impressions of America"—indeed, they are not yet finished. Without waiting for the conclusion, Messrs. Appleton and Co., of New York, have published the papers in a separate volume without communicating either with the writer or the editor.

It is reported that Mr. Carlyle, aided by his niece, Miss Mary Carlyle Aitken, has definitively begun his autobiography, which, according to popular belief, he was to make his last work. Miss Aitken has herself become, at least in manuscript, a pretty extensive authoress. She would probably have appeared before now as a writer of works of fiction had not her uncle disapproved of novels as not what he styles "real books."

An American contemporary, alluding to the fact that the recent centennial commemoration of the death of Toplady, author of the hymn, "Rock of Ages," was observed, "more especially in Baptist chapels, amongst whom the hymn is a great favourite," says, "This is as it should be; but commemoration from such sources would hardly have been grateful to the living Toplady, who was the stiffest of High Churchmen, and hated a Dissenter about as cordially as he did the enemy of souls."

Madame Nilsson's loss by the failure of her agent in the United States is as much as 40,000*l*, instead of 10,000*l*, the sum announced.

A gold medal has been awarded to Messrs. J. S. Fry and Sons, the well known chocolate and cocoa manufacturers of Bristol and London at the Paris Universal Exhibition. This award, which is the twelfth International Exhibition medal with which the firm has been honoured, is a gratifying evidence of the merits of their celebrated preparations of chocolate and cocoa.

LATEST AMERICAN INVENTION.—A Troy inventor will shortly take out a patent for a cataphone. By means of wires stretched along backyard fences and housetops he conveys, with the aid of some machinery, all concatenated caterwauls into an airtight barrel. By another simple contrivance the sound can be suppressed, and can be used in quantities for fire and burglar alarms. The inventor says that it is useful for blasting rocks.

AUTUMNAL SESSION of the BAPTIST UNION of GREAT BRITAIN and IRELAND.
To be held at LEEDS, Oct. 7 and 10, 1878.

President—Rev. HUGH STOWELL BROWN.

MONDAY, October 7th.

7 p.m.—Sermon at South Parade Chapel by Rev. George Gould, Vice-President of the Union.

TUESDAY, October 8th.

7 a.m.—Missionary Sermon to the Young, at Blenheim Chapel, by Rev. R. Glover, of Bristol.

10.30 a.m.—Missionary Conference at East Parade Chapel. Mr. Alderman Whitehead, of Bradford, in the Chair. Three Papers of twenty minutes each will be read:—(1) "Our Foreign Missions, in 1848 and 1878," by Alfred Henry Baynes, Esq.; (2) "Our Missionary Methods and Resources," by J. Perkins Bacon, Esq.; (3) "Our Missionary Principles and Motives," by Rev. Clement Bailhache. To be followed by Conference and Resolutions.

3 p.m.—A Presentation and Valedictory Meeting at East Parade Chapel. E. B. Underhill, Esq., LL.D., in the Chair, when a Presentation will be made to Rev. C. B. Lewis, late of Calcutta, from his brethren in India, on his retirement from the mission field, after twenty-seven years of arduous service, by Rev. J. Chamberlain Page, late of Daireleng. Addresses will be given by the Chairman; Rev. J. D. Hate, from Allahabad; H. Dear, Esq., of Monghyr, and others. To be followed by a Valedictory Service, to take leave of Rev. Wm. James, of Llangyndwr, Missionary-Elect to India.

7 p.m.—Public Missionary Meeting in the Town Hall, Sir Henry Havelock, Bart., M.P., in the Chair. Addresses will be given by the Chairman, Rev. W. Landels, D.D., of London; Rev. Geo. Kerry, Missionary from Barisal, Bengal; Rev. T. L. Johnson, formerly a slave, now Missionary-Elect to Western Africa; and Rev. H. B. Robinson, of Wisbech, representing the General Baptist Missionary Society. A Collection will be made on behalf of Foreign Missions.

WEDNESDAY, October 9th.

7.30 a.m.—Prayer Meeting at South Parade Chapel. Rev. H. Dowson to preside.

10 a.m.—Session of the Union at East Parade Chapel. Devotional Service. Address by the President. Reception of Deputation from the Congregational Union.

3 p.m.—Sermon at Oxford-place Wesleyan Chapel, by Rev. C. H. Spurgeon.

6.30 p.m.—Adjourned Session of the Union at South Parade Chapel. Home and Irish Mission: Election of Committee, Annuity Fund, Augmentation Fund, and Board of Education. Presentation of Reports and Election of Committees.

7 p.m.—Sermons at the following places:—Burley-road Chapel, "Redemption," by Mr. W. P. Lockhart, of Liverpool; York-road Chapel, "A Place of Privilege," by Rev. J. P. Chown, of London; Wintown-street Chapel, "The Laws of Time and Growth in Relation to Christian Life and Work," by Rev. G. W. McCree, of London; Hunslet Tabernacle, "The Old, Old Story," by Rev. E. G. Gange, of Bristol.

THURSDAY, October 10.

7.30 a.m.—Sermon to Christian Workers at South Parade Chapel, by Rev. Benwell Bird, of Plymouth. "The Power of Christ the Encouragement and Resource for Christian Service."

10 a.m.—Session of the Union at East Parade Chapel. Devotional Service. Paper on "Forms of Worldliness Prevalent in the Christian Church," by Rev. R. H. Marten, B.A., of London. Resolution: Dr. Culross, of Glasgow, and Rev. E. Medley, B.A., of Nottingham. Home and Irish Mission: Statement by Rev. J. H. Millard, B.A. Resolution by Rev. J. P. Chown and J. P. Bacon, Esq.

3 p.m.—Adjourned Session at South Parade Chapel: Business postponed from previous meetings.

6.30 p.m.—Public Meeting at the Town Hall. J. Barran, Esq., M.P., in the chair. Speakers: H. M. Bompas, Esq., Q.C., "On Some Temptations incident to a Special Knowledge of Divine Truth"; Rev. W. G. Lewis, of Westbourne Grove, London; Rev. E. C. Pike, B.A., of Birmingham, "Fidelity to Christ, an Element of Disturbance in the World"; and Rev. C. H. Spurgeon.

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The SESSION of 1878-79 will begin on FRIDAY, SEPTEMBER 27, when an INTRODUCTORY LECTURE will be delivered at the COLLEGE, Finchley New-road, at Seven o'clock p.m., by the Rev. DR. ALLON.

Information respecting the MINISTERIAL and LAY STUDENT DEPARTMENTS of the College may be obtained on application to the undersigned.

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The Nonconformist.

WEDNESDAY, SEPTEMBER 25, 1878.

THE WEEK.

The peremptory refusal of Shere Ali to allow a British envoy and his retinue to cross the Afghan frontier has excited much disquietude in the chief cities of India, where, it is stated, trade is disturbed, and public securities are falling. In Paris, also, the grave news is said to have caused "great sensation," and in Vienna "the greatest consternation." The *Times* endeavours to quiet apprehension by suggesting that possibly the Ameer may, at the suggestion of Russia, offer an apology, and accept Sir Neville Chamberlain's proposals, or that at least active operations will be deferred till the spring. A telegram from Simla in the *Daily News* dated last night indicates that this policy of delay will be adopted. It is stated that the mission to Cabul, which, as Lord Carnarvon says, is too numerous for an escort and too small for an army, has been dissolved, and the British agent sent in advance to Cabul recalled. No attempt will at present be made to advance upon Cabul by the Khyber Pass and the difficult country through the centre of Afghanistan, but reinforcements will be sent to the garrison of Quettah, which commands the western districts of the Ameer's dominions, the inhabitants of which being peaceful husbandmen are well affected to England. The route by way of Quettah leads through an open and friendly country to within seventy miles of Cabul, and it is thought that the measures it is now proposed to take will reveal to Shere Ali his helpless condition, "while friendly treatment will conciliate the various frontier tribes, who are weary of his oppression, and are longing for the break up of his rule."

The tone of *Le Nord* of Brussels, the organ of the Russian Foreign Office, suggests that matters will not proceed to extremities. That paper assumes that the Ameer's reply to Sir Neville's demand must have been in the affirmative, and had not probably reached the frontier when the members of the British mission presented themselves at the mouth of the Khyber Pass. The largeness of the military escort, it is hinted, might account for the refusal of the frontier officers to allow a free passage without a formal order from Cabul. Apparently this explanation does not harmonise with the actual facts, though it may throw some light upon the policy of Russia. A more authoritative statement on the subject is embodied in a telegram from St. Petersburg direct, according to which the supposition of an understanding between Russia and Afghanistan is "purely imaginary." Such a disclaimer was to be expected; though, with the continuance of General Abramoff at Cabul while the presence of a British Envoy has been forbidden, it does not carry much weight.

The great army and vast expenditure of Austro-Hungary is beginning to tell with effect in Bosnia and Herzegovina. The insurgents, although aided by Turkish regular troops, are being driven from their strongholds in Bosnia. They have been obliged to abandon Dolni Tuzla and Bielina, both strong fortified positions—the former having been entrenched after the model of Plevna, and defended by a garrison of some 12,000 men. The division under General Zach has also, after obstinate encounters, stormed the fortress of Bihać. The chief strong position now in the hands of the Moslem malcontents in Bosnia is Great Zvornik, which, though closely invested, is well defended, having been reinforced by the fugitive garrisons of Bielina and Tuzla. Only one formidable place in Herzegovina, Klobuk, remains in the hands of the insurgents, and that is closely invested by Baron Jovanovics with the prospect of an early capitulation. These successes, though very dearly bought, have created much satisfaction at Vienna and Pesth.

The Porte, yielding to strong external pressure, is beginning to give effect to the provi-

sions of the Berlin Treaty in respect to the territory ceded to Servia and Montenegro. But it refuses any concession to the claims of Greece beyond the offer of a few insignificant islands, and has taken steps to make good its decision by occupying Thessaly and Epirus in great force. The Hellenic Government, betrayed by the British Cabinet and unsupported by any other signatory Power, hesitates to take action in the face of its formidable foe, and will probably await the course of events elsewhere. The Russians have withdrawn most of their large force from San Stefano towards Adrianople, where General Todleben has fixed his headquarters, and is taking vigorous measures to restore order in the disturbed districts of Roumelia, and to reconcile the population to temporary Russian rule. Between the late belligerents there seems to be a friendly understanding, and the provisions of the Treaty of San Stefano not affected by the Berlin decisions have been embodied in a new convention. No progress has, however, been made at Constantinople in giving effect to the treaty with this country, although there is still some prospect that Midhat Pasha may be made Governor-General of Asia Minor. The Russians have evacuated Erzeroum, and it is a significant fact that a considerable section of Armenians desire to cross the frontier, preferring the strict rule of the Czar to the chronic anarchy which prevails under the régime of the Sultan.

A variety of statements tend to show that the negotiations between the German Government and the Vatican, with a view to discover an acceptable compromise, stick fast, for reasons which may be gathered from the article on the policy of Leo XIII. we have elsewhere quoted from the *Times*. The signs of this breakdown are to be found in the incidents relative to the anti-Socialist Bill now under the consideration of a committee of twenty-one. The Ultramontane members try to make the bill unworkable; the Conservatives side with the Liberals when they cannot have their way; and the result is likely to be a measure which, while enabling the Government to deal with would-be rebels, will protect the loyal portion of society from the dictatorial powers temporarily vested in the Executive, by providing for a judicial revision of the decrees issued by the police. The Government papers are, however, beginning to raise a cry that the committee are doing their work too thoroughly, and warn them that they are endangering the bill.

It is not severe repressive measures that are adapted to cope with the serious social condition of Germany, and especially of Berlin. A letter from that capital gives the following vivid picture of the perils that beset not only the Government, but society in general:—

The hostility of the Social Democracy to the Common wealth has been, and in the most horribly convincing manner, proved to be no mere campaign of words or pamphlets, but a downright blood-feud of the most savage and relentless description. The conviction prevails amongst many of the higher official personages in this capital that the attempts on the Emperor's life will be renewed as soon as he shall return hither, and that, should they prove successful, the next victim marked down for destruction will be the Crown Prince. Upon what grounds of special information this conviction is based I am unable to say; but it exists, and that so strongly that no argument can shake it. I am assured that 86,000 persons of both sexes, affiliated to Social Democracy, of whom 54,000 are men between the ages of twenty and fifty, are now gathered together within the precincts of Berlin, awaiting the result of the approaching debate upon the Repressive Bill; and that if the Reichstag should pass that measure, the central committee will not hesitate to lay its commands upon this multitude of potential law-breakers that reprisals be executed upon the legislators whose votes shall have been registered in favour of the Penal Statutes.

The news from Canada is rather disheartening. That country, like its great neighbour—indeed, we may say the civilised world—is suffering from industrial and commercial depression. At this juncture a general election has taken place, and the Conservatives, who some years ago were expelled from power in consequence of corrupt practices, have now secured an overwhelming majority in the Dominion Parliament as the champions of a thorough Protectionist policy. When, therefore, the Marquis of Lorne, the Queen's son-in-law, crosses the Atlantic a few weeks hence to enter upon his duties as

Governor-General, he will probably find that the Canadian Legislature has passed a tariff which will go far to exclude the manufactures of the Mother Country. Yet Canada is only following the example of Victoria and India in shutting us out from its markets.

At an agricultural dinner held yesterday in Oxfordshire, the Secretary for the Colonies made a statement which will be welcomed by all classes. After referring to the measures passed during the last session, Sir M. Hicks-Beach said:—"You have heard, like everybody else, of a dissolution; but I feel the country is satisfied, as I believe it to be, with its present representatives in Parliament. Her Majesty's Government, at any rate, has no reason to complain of them in the most difficult crisis which we have been passing through for the last two years, and which, I fear, from news lately received, cannot be said to be yet concluded." From this Ministerial declaration we may safely infer that the Government have no intention to make an early appeal to the country, and that the present Parliament will meet as usual in February next. The Registration Courts are now sitting, and it is gratifying to find that the register has not been neglected by the Liberal party. In many constituencies their gains have been considerable, and throughout the country there are signs that they are preparing with some effect for the next general election, come when it may.

The same right hon. gentleman, at an earlier meeting held at Winchcomb, adopted a tone as to the results of the Berlin Treaty more in harmony with the actual facts, and invited the critics of the Government to defer their ultimate judgment. Sir M. Hicks-Beach hopes that things will improve; is not surprised that the reckless persons who have had their way in Turkey should object to be placed under the firm and efficient rule of a European Power; contrasts the provisions of the Treaty of San Stefano with those of the Treaty of Berlin; and apologises for the state of things in Cyprus, which, when remedied will, he thinks, make it again "one of the most fertile and valuable islands in the Mediterranean." This sort of language is a great contrast to the "peace with honour" jubilations which were rife when the British Plenipotentiaries returned from Berlin. The Eastern policy of the Government has been criticised with great effect during the past week by Lord Carnarvon, Mr. Baxter, and Mr. Childers. In his vigorous address to his constituents at Montrose, Mr. Baxter maintained that, though Lord Beaconsfield told them there had been no partition of Turkey, and that the Ottoman Empire had been strengthened, the area of territory taken from the Sultan by the Berlin arrangements was greater than that abstracted by the Treaty of San Stefano, while the Anglo-Turkish Convention, which he characterised as "a sop to the Jingo," was the most dangerous arrangement ever entered into by British statesmen, and if really carried out, and met by Russia in the spirit which it breathed, it might land this country in a military conscription, and in a taxation beyond anything which we or our fathers have known. Lord Carnarvon, besides some weighty words of warning as to the Afghan imbroglio, maintained that events have justified his prediction that the Treaty of Berlin did not contain the elements of permanence, so far as Europe was concerned; and, as for Cyprus, the more that unlucky acquisition was examined, the worse it would prove for England. The present rate of income-tax, though raised from twopence to fourpence, would not suffice to defray the expenses of bad bargains and questionable liabilities, and it was already a serious question whether our responsibilities had not become greater than we could bear. Though fireworks, said his lordship, might be very convenient, they ought to be displayed only occasionally, and not become the stock-in-trade of Government policy. Such scathing remarks from a recent colleague must be gall and wormwood to the members of Lord Beaconsfield's Cabinet.

Religious and Denominational News.

LANCASHIRE INDEPENDENT COLLEGE.—The new buildings connected with this institution at Whalley Grange, near Manchester, which have just been erected at a cost of 22,000*l.*, are to be opened this day by Mr. Henry Lee. The college is one of the largest institutions in connection with the Congregational body, and has had among its former presidents Dr. Robert Vaughan, Dr. Samuel Davidson, Dr. Halley, and Mr. Henry Rogers.

THE BAPTIST UNION.—It will be seen from an advertisement elsewhere that the autumnal meeting of the Baptist Union will be held at Leeds, and will commence on Monday, Oct. 7. Some particulars of the programme were given in our last number. In respect to the Annuity Fund, the committee are expected to be able to report that 55,000*l.* has been raised towards the proposed 60,000*l.*, and that the various amalgamations with smaller and kindred societies will be completed by the new year.

PROPOSED METHODIST GENERAL COUNCIL.—Much interest has been awakened among the Methodist communities by the arrival in Dublin of the Rev. Dr. Haven, of Syracuse University, United States, charged with a proposal from the Methodist Church in America for an Ecumenical Council, embracing representatives from all sections of the Methodist denomination throughout the world, to meet in London. In Ireland the project is received with favour. It is suggested that the conference should be composed of ministerial and lay members in about equal numbers; and, as nearly as can be ascertained (says a friendly estimate), they would represent a community of about fifteen millions of people, of whom about four millions are recognised Church members, together with about thirty thousand minister and sixty thousand lay preachers.

MISSIONARY TO NEW GUINEA.—On Monday evening Mr. Thomas Beswick, of Western College, Plymouth, was ordained in the Rushholme Road Schoolroom, Manchester, having been appointed a missionary in New Guinea by the London Missionary Society. The Rev. Dr. A. Thomson presided, and there was a good attendance. After devotional exercises had been engaged in, the Rev. S. J. Whitnell gave an account of the place in which and the people amongst whom Mr. Beswick was going to labour. The chairman then addressed a few remarks to the meeting, after which Mr. Beswick narrated how he had been led to embrace the missionary cause. The chairman then offered up prayer for Mr. Beswick, the Rev. Professor Chapman (Principal of Western College) delivered the charge, and the laying on of hands closed the proceedings.

NEW FOREST.—The Rev. J. B. Burt has been labouring for half-a-century as the pastor of the Baptist church in the little hamlet of Beaulieu Rials, and a few days ago the jubilee was celebrated by a tea and public meeting numerously attended. The chair was taken by the Rev. C. H. Leonard, M.A., who suitably congratulated the pastor upon the event and read letters of sympathy from the Revs. Dr. Maclaren and W. J. Todd. He then presented Mr. Burt with a handsome black marble clock, surmounted by a bronze ornament, a pair of handsome bronze ewers, and a silver biscuit box and hot water jug for Mrs. Burt—a testimonial commemorative of the esteem in which he is held for his faithful service during the past half-century. Addresses were afterwards delivered by a number of ministers and gentlemen expressing their appreciation of Mr. Burt's long ministry, and their thankfulness that he had been so long spared.

NEW CONGREGATIONAL CHAPEL, LOSTWITHIEL.—On Tuesday, Sept. 17, the memorial-stones of the new building were laid by the Rev. Charles Wilson, M.A., of Plymouth, and other friends of the cause. The chapel will be in the early Gothic style, and capable, with schoolroom (which will be constructed to form a gallery when needed), of accommodating about 300 persons. The total outlay will be 800*l.* There was a large attendance at the stone-laying, as also at the public tea. In the evening a meeting was held in the Grammar Schoolroom, presided over by Mr. Orange, of St. Austell. Impressive addresses were delivered by the Revs. G. H. Hobbs, W. Bull, W. H. Fuller, W. Boulton, W. Tucker, and Mr. Santo. The room was filled to excess, and the proceeds of the day amounted to above 40*l.* Altogether the proceedings were very encouraging to the pastor, the Rev. E. Stevens, and the little church he has gathered around him.

MR. AITKEN'S MISSION IN LONDON TO YOUNG MEN AND OTHERS.—We understand that the Rev. W. Hay M. H. Aitken is about to hold a general mission in London, at the request of the committee of the Young Men's Christian Association, and that Exeter Hall has been engaged for a period of five weeks, from Oct. 6, for the mission services. A large and influential committee, of which the Earl of Shaftesbury, K.G., is president, has been formed to superintend the arrangements in connection with the committee of the Association. The services on the afternoons and evenings of each Sunday will be open to the public generally, but the evening meetings for the first fortnight will probably be held exclusively for young men. It is Mr. Aitken's intention to hold a daily meeting at one of the City churches for half-an-hour, that the convenience of business men of all classes may be met. Mr. Shipton and Mr. Bowker act as secretaries to this mission, and all communications in regard to it should be addressed to them at 165, Aldersgate-street, E.C.

AIREDALE COLLEGE.—The Rev. Archibald Duff, M.A., the newly appointed professor of Hebrew and mathematics at Airedale College, Bradford, delivered on Wednesday the opening lecture of the session, in the assembly hall of the college. Mr. Duff selected for his subject, "The need of the Old Testament in the study of the rise of our doctrines." There was a moderate attendance of friends.—Principal Fairbairn, D.D., explained the reasons which had led the committee to appoint Mr. Duff a member of the staff of the college, and spoke in high terms of that gentleman's abilities. After stating that Mr. Duff was associated with the editorship of the most scholarly journal on the other side of the Atlantic, he welcomed him in the name of the students, and wished him a long and prosperous career in connection with Airedale College. Mr. Duff then delivered an interesting lecture on Semitic manners of life, speech, and thought, and on the rise and spread of some special doctrines in Jewish history. At the close of the address, Dr. Mellor, of Halifax, pronounced the benediction.

ISLINGTON.—On Tuesday afternoon Mr. C. H. Spurgeon officiated at a religious service in the Baptist Chapel, Cross-street, Essex-street, Islington, on the occasion of the settlement of the Rev. Frederick A. Jones as pastor of that church. At the conclusion of the sermon he urged his hearers to real Church work—the preaching of the Gospel simply and earnestly, not with the desire to show or appearance, for half-a-dozen Christians, faithful, truthful, and sincere, were better than half-a-dozen thousands of people without faith. Half-a-dozen earnest men and women were preferable to converts by the thousand who would be a disgrace to the name of Christian. Some Churches supposed that all power should come through highly-educated men—that a clergyman, to possess any power, should be a fine classical scholar, and know everything of Greek and Latin ere he could do anything for his flock. Another Church would not go that far; and still another went in for the Word of God with delicious music and fantastic clothing, and such surroundings as might lead to the supposition that Covent-garden Market had been laid under tribute. He did not know whether all London was to be turned upside down in this way, but the final result in any case was sure to be small.

BAPTIST COUNTY ASSOCIATION.—The half-yearly meeting of churches connected with the eastern district of the Lancashire and Cheshire Association was held at Nelson, near Burnley, on Wednesday last week. The Rev. R. Littlehales read a paper on "Ministerial Study." A public meeting was held in the afternoon, the Rev. S. Hawkes, presiding. A paper was read by the Rev. P. Prout, on "The Place and Importance of Baptism in the Ministry of the Gospel." The Rev. C. Williams spoke upon his late visit to the Saxon Mission Churches. It was resolved to request the Baptist Union Committee to arrange for a series of special evangelistic services in this district. An evening meeting was held presided over by Mr. William Snape, Mayor of Darwen. Addresses were given by the Revs. J. Howe, B. B. Davies, and J. Blake. The annual meeting of the Midland Baptist Union was held at Loughborough, on Tuesday, September 10, under the presidency of the Rev. J. W. Thew, of Leicester, the Rev. W. Woods, of Nottingham, acting as vice-chairman. The Rev. W. R. Stevenson, secretary, read the report, from which it appeared that the union now comprises 129 churches, and 16,279 members, and that the net increase during the year had been 846, or at the rate of about 5½ per cent. An account was also given of the work of Mr. Manning, the Union Evangelist. The attendance of friends was good, and the discussions interesting. The president's address (on the subject of "Worldliness") was delivered in Woodgate Chapel in the morning. The Rev. F. B. Meyer, of Leicester, preached in Baxter-gate Chapel in the evening, from 1 Cor. ix. 27.

GLASGOW.—The Rev. Dr. Culross, late of High-bury, who has been invited to become the colleague to Dr. Paterson, the venerable pastor of Adelaide-place Baptist Church, Glasgow, has met with a cordial reception. He was entertained at dinner, Mr. Howard Bowser presiding. The Chairman, in his opening remarks, referred to the great esteem in which Dr. Culross was held by the whole Baptist denomination in Scotland. His settlement in Glasgow he regarded as an auspicious event both for the church in Adelaide-place and for the churches north of the Tweed. The friends present included the Rev. Dr. Landels, the Rev. Hugh Stowell Brown, and Sir Robert Lush, who expressed their high esteem for Dr. Culross. A large gathering took place in the evening in the new Public Hall, under the presidency of Dr. Paterson. The platform was crowded with ministers and influential laymen. The chairman having given Dr. Culross a most hearty welcome, which was suitably acknowledged, the Rev. Hugh Stowell Brown delivered an address, in the course of which he said that throughout the Baptist Church of England there was as much unanimity as could be found in other denominations in the land. There was, however, very little neology, and he thought the little there was was harmless, or rather good on the whole, as it taught some of them to discard a few old notions which were neither true, beautiful, nor wholesome. After a reference to the recent extraordinary graveyard scene, which Mr. Brown said was only a slight aggravation of what was to be endured every day by the Baptists of England, he proceeded to remark that he thought Voluntaryism in England

was on its trial, and that the question of the disestablishment of the State Church was very much a question of Voluntaryism across the border. They were an intensely practical people, and they could not expect disestablishment unless it could be shown that Voluntaryism will do the work of religious teaching as well or better than it has ever been done by the Establishment. He sometimes had doubts and fears on this matter, and he thought that they were not doing what they might do or ought to do to prove the efficiency of the Voluntary Church system. Addresses were also delivered by Professor Bruce (Free Church College), Dr. Logan Aikman, Dr. Landels, the Rev. Jervia Coats, M.A. (Govan), Sir Robert Lush, and Bailie Scott.

LONDON BAPTIST ASSOCIATION.—A conference of the members of this association was held at the Metropolitan Tabernacle on Tuesday, Sept. 17, to consider the question "How best to discharge our duty towards the young connected with our churches and congregations." Between 300 and 400 persons were present. The subject was opened by the Rev. J. P. Chown, the chairman, who was followed by Mr. S. R. Pattison, who complained of the distinction made between rich and poor in their Sunday-schools and Bible-classes. The Rev. J. Collins also spoke, and was followed by Mr. Spurgeon, who urged that they should teach their people more and more of parental obligation, and that if they wished the young to be converted they must deal personally with individuals. Mr. J. A. Curtis (of Ouslow Chapel, Brompton) considered that one of the great lacks in the Sunday-school of the present day was that of older teachers of more experience and more culture. The Rev. E. H. Brown (of Twickenham) advocated the formation of Christian bands to which the Church members should *de facto* belong. Mr. G. D. Freeman supported the idea of special services for the young, and their recognition and help by the Church. Mr. B. A. Lyon (of Hampstead) said it was a singular spirit in which some of their parents sent their children to universities and public schools, where they were brought up under Church influences; and to expect them afterwards to become full-blown Dissenters was monstrous. ("Hear, hear," from Mr. Spurgeon.) Let them look well after their denominational teaching. Mr. J. Halford suggested that it would be well if pastors would hold a teacher's weekly preparatory class. The Rev. W. Brook (Hampstead) advised a wise and sympathetic regard for the difficulties of the young. He had been greatly blessed in calling together the young men who were troubled with doubts which they frankly expressed to him, and in many cases these were removed by free and cordial discussion. Mr. Mason (Regent's Park) thought that the best way to retain its young people in connection with the churches was to set them to work, and to keep them at work. The Rev. W. Penfold Cope would have liked a discussion as to the Sunday-schools providing amusements for the young. His own opinion was that such work was all in vain. A vote of thanks to the pastor and deacons of the Metropolitan Tabernacle for the use of their rooms for the conference was carried by acclamation, and suitably acknowledged by Mr. Spurgeon.

THE REV. ARTHUR MURSELL'S MINISTRY AT BIRMINGHAM.—At Cannon-street Chapel on Sunday night the Rev. A. Mursell preached his farewell sermon prior to his departure to America on a lecturing tour. The chapel was crowded. At the close of his remarks Mr. Mursell bade the congregation farewell. He thanked all who had been kind to him, and assured them that if he lived till next Sunday he should think very tenderly of them as he crossed the Atlantic, and he trusted he should not be thought unkindly of by a few there. On Monday night there was a social and public meeting of the congregation, presided over by Mr. J. A. Merry, who, in opening the proceedings, said that a requisition had been signed by upwards of a thousand persons inviting Mr. Mursell to return to Birmingham when he came back from America, and to continue with them at Cannon-street. Some of them had worshipped in that place between sixty and seventy years, under the ministrations of Mr. Morgan, Mr. Birt, Mr. Swann, and some others. At last a crisis arrived, which caused the congregation very much to decrease, and it was thought desirable to invite Mr. Mursell to come amongst them. They were all aware with what pleasure they had listened to the ministrations of Mr. Mursell. (Applause.) They knew how much hope had arisen in their breasts that Mr. Mursell might see fit to continue amongst them. They had wavered between hope and fear, and hitherto they had received no definite statement from Mr. Mursell that he could see his way to comply with their wishes. Mr. Chapman then presented Mr. Mursell with an address signed by the deacons and secretary, asking him to continue his ministry at Cannon-street Chapel on his return from America. Mr. Mursell, in reply, said that his friends at Cannon-street opened their arms and told him that if he would come and talk to them for six months they would try and put up with him. He went through that six months of more or less hard labour, and it was rendered exceedingly delightful to himself by the unlimited kindness and cordiality which he had constantly met with amongst them. At the close of that time it had been possible for him to revisit the place and continue to preach there until Sunday last. To say that he was astonished at anything like the degree of interest which had been created in his ministrations at Cannon-street would be but feebly to express the feeling with which he looked

back upon it. With regard to a permanent settlement, Mr. Mursell expressed a doubt whether after so much liberty as he had enjoyed he could get into the groove of an old-established church. He was a strong and earnest and thoroughly convinced Baptist, but at the same time he was not so wedded to the grooves and the modes of procedure in one sect or connected with one church as that he should not feel somewhat hampered by them. While unable on such an occasion to give a direct reply, he promised that he would put his views into writing, and hand them to the representatives of the church to submit to any assembly they chose. In conclusion, Mr. Mursell bade his hearers a hearty farewell. He leaves for New York on Saturday next.

MR. J. B. GOUGH AT THE METROPOLITAN TABERNACLE.

(From the *Daily News*.)

Mr. J. B. Gough, the celebrated American lecturer on temperance, who is now on a visit to this country after an absence of more than twenty years, gave at the Metropolitan Tabernacle last evening the first of a series of lectures which he has engaged to deliver under the auspices of the National Temperance League. Though high prices were charged for admission—5s. to the reserved seats, and 2s. and 1s. to other parts of the building—the fame of Mr. Gough was sufficient to attract a very large audience, and long before the hour fixed for the lecture to commence the Tabernacle was filled in every part, but the time the audience had to wait was pleasantly occupied in listening to a selection of vocal music, performed by the choir of the League, under the direction of Mr. Birch. Sir Charles Reed occupied the chair, and on the platform were a number of the prominent supporters of the temperance cause. Mr. Gough, on entering, was at once recognised and warmly cheered. Prayer having been offered by the Rev. Newman Hall,

The Chairman said they had done well to accord to Mr. Gough the hearty welcome which had just been given him. They were truly glad to see him back again among them. He had come in time to render good service in the winter's campaign, and he thought they would find that he was perfectly prepared to do his work. There were causes for great encouragement at the present time in the work in which he was engaged. First of all, there was a decided improvement in what were called the drinking customs of the country. He believed there was less of what was formerly called deep drinking; but, on the other hand, he believed there was no less but rather more of that which was vulgarly called going very near the line. Next, he thought they ought to be glad to find that the public conscience had been greatly awakened on this subject. Good society was alarmed at the condition of the lower classes as the result of intemperance, but let him tell "good society" that they had to look to themselves as well as to look to the working men. He congratulated them on the testimony recently given by medical men as to the effect of alcohol, and on the great change which had taken place in the public action of ministers of religion in reference to this subject. With regard to the children, he could tell them that the principle of total abstinence was enforced by lecturers who were allowed freely to meet the children, and he could answer for the next generation being fully instructed in this subject. (Hear, hear.)

Mr. Gough then came forward, and was again much cheered. After thanking them for the kind reception they had accorded to him, which, he remarked, had almost overwhelmed him, he said it was now twenty-five years ago that he first spoke to a British audience in Exeter Hall. He came to advocate the cause of temperance then, and he came to advocate it now. It was the same old theme, and there was nothing new or fresh that could be advanced concerning it. In the short space of time allotted to that evening's address he must confine himself to one or two points. First, he wished to define his position. He presumed they were all ready to agree with him that drunkenness was an evil, and that it was their duty to do all they could to remove an evil. On these two facts they based their operations, and the difference, if there was any between them and him, was not with regard to the evil, but with regard to the method of removing it. He held that the principle of total abstinence was a lawful principle. Alcohol was not required even as a medicine. He was sixty-one years of age, and he had delivered 7681 speeches, and travelled 14,820 miles, and had not been in bed a day since 1846, all on cold water, without the aid of a stimulant. And yet some doctors prescribed alcohol. Some of them, he thought, prescribed it because they liked to take a little with their patients when they called on them, and some—that was with them in the United States—because they did not know anything about it. But he was not there to deal with the medical question. We had some magnificent men who were grappling with the medical question, and doing it better than he could, because they were doing it understandingly. Their principle was lawful. It had been remarked to him that the Bible was against it, but he said, No. It was said they had not a command. He replied that they did not want one. He did not go to the Bible for a command to abstain from gaming or prize-fighting, or that sort of thing. As a Christian man, he abstained from these things because they were detrimental, and it was an absolute duty to abstain from them. And it was the same with regard to intoxi-

cating drink. They might say that the Bible permitted the use of wine and sanctioned it, that our Saviour made wine, and that it was lawful to drink wine. He would give them all that, but if they accepted the Bible as a rule of faith and practice it was mean and sneaking, and cowardly and contemptible, to search the Bible for permission to gratify a propensity, and then reject all God's requirements. (Cheers.) Some men, again, asked them if they expected to make men Christians by leading them to adopt the principle of total abstinence, and he said No, because who was a drunkard might be also a profane swearer and a thief, and he might cease to be a drunkard, but still be a profane swearer and a thief. A man might take the pledge, but he did it at a risk. If he did it in the strength of God he was safe, but not if he did it in his own strength. It had been said that when a man became a Christian the appetite for drink was taken away, but he believed no such thing, and he related several sad instances of ministers and others who had undoubtedly had the grace of God, but who had fallen through drink and become reprobate. They could not make a moderate drinker out of a drunkard, even if he joined the Church. Total abstinence was necessary to save a man if he was a drunkard. The principle of total abstinence was not only a lawful principle, but it was a sensible principle. Could they find a man who said he was sixty years of age and had never taken alcohol in his life, and wished he had learned when he was young? The principle was expedient, too, and if it were worth adopting for the sake of example, it was surely worth adopting for its own sake; and he appealed to them to adopt it, not only for their own sake, but for that of others. God had given them no impossible command. He always opened a way by which it could be obeyed. If they sought His help a way would surely be opened to them, and they might be made the instruments of great good to others. (Cheers.)

At the conclusion of the lecture, which was listened to with much attention, and was much applauded throughout, the Rev. J. Clifford moved a vote of thanks to Mr. Spurgeon and his deacons for allowing them the use of the Tabernacle, whereby they had shown their sympathy for the temperance cause. The motion was carried with acclamation, and the assemblage then separated.

THE EASTERN QUESTION.

The Austrian operations at Bihacz have resulted in the capitulation of the place. On Wednesday Major-General Zach attacked the entrenchments on Bebeljaca Hill, and succeeded in taking and holding two of the outworks. In the evening the insurgents made violent attacks from the fortress upon the hill in question, but were vigorously repulsed, and on Thursday afternoon the fortress itself was entered by the Imperial troops. The insurgent positions at Tuzla and Great Zvornik are said to be scientifically entrenched after the model of Plevna, with a garrison of 12,000 to 13,000 men each, prepared to stand a siege.

The occupation of Bosnia by the Austrians has been proceeding rapidly during the last few days. The fortress of Leukovics was taken by Austrian troops on the 21st, and a great quantity of arms, ammunition, and other war material was captured. The Austrian losses during the fighting amounted to 400 killed and wounded, those of the insurgents being considerably heavier. Considerable progress has also been made by the Third Army Corps under General Szapary. In order to cut off the retreat of the insurgents southwards General Vicsay, with 10,000 men, operated from Serajevo against Orlovo and Plasenitz. The result of this concentrated movement was the retreat of the insurgents, who fled along the Serbian frontier towards Visegrad and Gorazda Berzar. At the same time Livone was attacked from Travnik and Sigin. On Friday General Jovanovic penetrated to Konjevic, and occupied Grancarevno. He is now before Klobuk. The same officer, in a despatch to the Austrian Government, announces that the virtual pacification of the Herzegovina is concluded.

The Russian troops have evacuated Erzeroum, and the Turks, under Moussa Pasha, have taken possession of the town.

According to the Constantinople correspondent of the *Pall Mall Gazette*, General Skobelev publicly declares that Russia will keep 100,000 men in Bulgaria and 45,000 in Roumelia, notwithstanding the Treaty of Berlin.

Upon the representations of Sir A. H. Layard Salvat Pasha has promised to appoint an Armenian to be Governor of Armenia, and to establish a special court in the province to try by martial law Mussulmans guilty of committing atrocities.

At the Porte a contradiction is given to the rumour propagated by some foreign newspapers of a second Convention between England and Turkey being in existence.

It is announced from Bucharest that in conformity with the resolution of the Roumanian council of Ministers, Prince Charles will at once assume the title of "Royal Highness."

Ahmed Mukhtar Pasha has telegraphed to the Porte that the pacification of Crete will shortly be effected.

Salvet Pasha is stated to be willing to cede eventually to Greece several islands of the Archipelago, but no territory on the Turkish mainland.

General Todleben has sent to the Czar a telegram stating that he had an enthusiastic reception at Adrianople last week. He was, he says, welcomed

by the Mussulman, Greek, Bulgarian, Armenian, and Jewish clergy, who requested him to express their unbounded gratitude for the protection afforded by the Russian authorities, and to state the opinion of the inhabitants that no such order and justice had ever prevailed in the city as during the Russian occupation. The Russians are stated to have completely evacuated San Stefano, and a *Daily News* telegram says that by Wednesday not a Russian soldier will be left on the Turkish side of Tchiorlou.

The Russian ambassador at Constantinople has submitted to the Porte the draft of a definitive treaty of friendship and perpetual alliance between Russia and Turkey. It includes clauses confirming the indemnities demanded in the Treaty of San Stefano, and regulating the commercial relations between Russia and Turkey. The treaty does not (a telegram says) fix the amount of the indemnity, which will be discussed after the return of Prince Lobanoff, who, however, has promised that, notwithstanding the retrocession of Bayazid, the indemnity shall not be increased. The accounts stating the expenditure for the maintenance of the Turkish prisoners of war are expected to reach Constantinople very soon, but the amount will not, it is believed, be large, as the prisoners have been doing work during their captivity. Other articles of the treaty establish the right of the inhabitants of Bulgaria to opt with regard to their nationality, the right of free emigration into the occupied provinces, and an amnesty. The arrangements concerning the Sulina mouth of the Danube are also settled. The compensation to be paid to Russian subjects in Turkey is maintained at ten millions. There is said to be no secret article.

The negotiations of the Porte with the local bankers for raising a new loan have, it is announced, proved fruitless, England's co-operation being indispensable to their success. Sir Henry Layard, although desirous of furthering the scheme, declared that it was impossible to obtain a guarantee for the loan beforehand without a parliamentary vote. The Porte relies upon England to exert her "moral influence" upon English capitalists.

Hobart Pasha left Berlin on Saturday for Vienna. The correspondent of the *Morning Post* says that his mission has reference to the sounding of the Government respecting what might arise in case of the blockade of the Greek coast if Greece commences a war. Owing to the absence of the Crown Prince Hobart Pasha could not present to His Imperial Highness a letter of introduction from the Prince of Wales with which he was furnished.

The Russian Government has proposed to the signatory Powers of the Treaty of Berlin to make a collective demand to the Porte for the immediate surrender of the territory ceded by the Congress to Montenegro.

The frontier line of Epirus has been strengthened by 2,000 Turkish Regulars. In the border district between Thessaly and Macedonia barracks have been erected and troops concentrated. The troops assembled in Thessaly may be estimated at 25,000 men. In Epirus there are nearly the same number. Since the end of July 13,000 men have arrived in Thessaly alone. In the neighbourhood of Larissa, Janina, Volo, Trikala, and Preveza troops armed with Martini-Henry and Snider rifles arrive daily.

The news from Cyprus is very sad. "Health of troops unsatisfactory. Second outbreak of fever. Strength of force 2622, of whom 400 are in hospital, or at light duty, or convalescent. Twenty-one deaths in all since landing." So says authority at Cyprus. We are further informed that heavy rains are falling; that unless the weather changes the roads will become impassable for wheeled transport; and that huts for the disease-stricken troops have not yet arrived; and there seems to be no probability that they can arrive soon, or soon be set up. It is difficult to imagine, however, that means of hutting the troops cannot be found in the island itself. The garrison is to be reduced, and the 101st Regiment withdrawn without relief.

THE ANNUAL REPORT ON EDUCATION.

(From the *Daily News*.)

The Annual Report of the Committee of Council on Education is a kind of yearly estimate of the progress of popular instruction. What with School Boards, School Attendance Committees, and the educational requirements of the Factory Acts, there is now a legal obligation on somebody to see that every child gets some kind of schooling, and a legal provision for bringing the teaching within the child's reach. That, at least, is the ideal at which Government interference with elementary instruction aims; and it is the duty of the Education Department to tell us year by year how far it is accomplished. The last great step was taken by Lord Sandon's Act in 1876; and in an appendix to the Report of the Department, which has just been issued, a list is given of the Attendance Committees formed up to the 1st of April last. The Act came into operation on the 1st of January last year. So far as the Poor-law Unions were concerned, it remained a dead letter till after the Easter elections of guardians, so that it was not properly at work till nearly midsummer. Between that time and the date of the return now published very commendable activity seems to have been shown by the department on its side and by the local authorities on theirs, and the country has been covered with a complete network of Attendance Committees wherever the more efficient machinery of School Boards does not exist. Of the municipal boroughs 123 have School Boards, and in 109 which had no School Boards, Attendance

Committees have been appointed by the Town Councils. The Poor-law Unions in which there are no School Boards are 582 in number, and each of these has its Attendance Committee appointed if not at work. Seventy-three urban sanitary districts have dissociated themselves from the unions in which they lie, and appointed School Attendance Committees of their own, to the exclusion of those appointed by the guardians. These committees are empowered to enact bye-laws like those of School Boards, but they have not acted extensively on the permission. In unions they can do so only when the parish first moves, and 379 parishes in 100 unions have done this, and compulsory bye-laws have been established. Forty-four boroughs and thirty-three urban sanitary districts have also adopted such bye-laws. In this way another million and three-quarters of the population have been brought under direct legal obligation to send their children to school. The actual population of England and Wales in 1871 was 22,712,266. Taking London and the other School Board districts 988 in number, in which compulsory bye-laws are in force, and adding the unions, the School Attendance Committees of which have adopted them, we find that some thirteen millions and a half of the people are under their operation. The Duke of Richmond and Lord George Hamilton, whose Report is dated the 6th of June last, add that the districts whose bye-laws had at that date been submitted, and would shortly be sanctioned by Her Majesty in Council, would raise the total number of the people under the operation of direct legal compulsion to more than fifteen millions.

This rapid spread of the principle of direct compulsion is a complete justification of those who urged its universal application. More than two-thirds of the population are subject to it, leaving only one-third for the more cumbersome and round-about system provided in the Act of 1876. It may be at once assumed that boroughs and parishes which arm their School Attendance Committees with direct power of compelling parents to send their children to school intend the power to be used. The reports of the inspectors differ a good deal as to the activity of the committees. Mr. Sewell reports that at Worksop and Southwell, and in the populous union of Basford, which includes the remoter suburbs of Nottingham, the work is being done most efficiently. In the Mansfield Union the guardians have appointed four attendance officers, who have already discovered four hundred children who ought to be at school. At Ilkeston a census has been taken, and a deficiency of school accommodation has been found. But Mr. Sewell's is a manufacturing district. Mr. Barrington Ward reports on parts of Lincolnshire and Nottinghamshire, and states that School Attendance Committees have been formed in every union, and in the municipal boroughs of Lincoln and East Retford. The towns here seem to be fully at work. In Brigg Union local committees have been formed for all the parishes, and several of the parishes have applied for bye-laws. But elsewhere Mr. Barrington Ward sees little or no evidence of activity. "The illegal employment of young children," he says, "still goes on unchecked, and the absentees from school are as numerous as ever." Mr. Swettenham reports from the county of Durham that he is told School Attendance Committees have been formed all over his district, and hears that their action in some cases has produced a marked improvement in the numbers at school. He more often learns that they have done absolutely nothing. Mr. Robinson gives a more encouraging account of the operation of the Act of 1876 in Hertfordshire; as Mr. Rowan does with respect to his large district in Essex. The School Attendance Committees are on their trial, and it is too early as yet to pronounce any opinion upon them. The system of indirect compulsion set up by the Act of 1876 is at present acting with great irregularity. Where it is well worked it seems efficient; but it seems to be more frequently neglected; and it is especially significant that in the districts where the most active School Attendance Committees exist the more direct system of compulsory bye-laws has been pretty generally adopted.

It is a very satisfactory feature of all these Reports, especially of those which relate to School Board districts, that they speak hopefully of the education which is being imparted in the schools. We are glad to find the Education Department confirming the view we have taken in previous years as to the cause of the apparent deterioration in education since the School Boards were formed. "It is necessary to bear in mind," says the Report, "that the disproportionate number of older scholars who are presented in low standard is partly accounted for by the recent introduction of compulsory school attendance, which has driven many children hitherto uncared for into aided schools." There are signs, however, that the lowering of the average of cultivation in the schools which was thus rendered inevitable is at an end. The dull mass is being leavened; the compelled attendants are becoming willing learners. The uncared-for children of the streets are being transformed into orderly and regular school children. Mr. Scottock, who reports on the Birmingham district, where compulsion has been most effectively carried out, draws a vivid picture of the unmannerly hosts of elder children who have been swept into the schools; but, difficult as such intractable material is to mould, the work, he says, is being slowly but effectively done. "Order has been maintained, regularity is being enforced, dirt is disappearing, rage is less frequent; and though as yet the superstructure is far from being raised,

still the foundations have been laid, and the edifice when reared up will rest upon no shifting sand." This statement is fully borne out by the statistics of examination. The numbers of scholars qualified for examination increased last year 12 per cent., but the number withheld from examination decreased by 27 per cent. Moreover the average grants earned by scholars have considerably increased. In 1876 the sums paid out of the grant for each child in average attendance were 13s. 3³/₄d. in voluntary schools, and 13s. 0³/₄d. in Board Schools. In 1877 they amounted to 14s. 5¹/₂d. in Board Schools, and 14s. 4¹/₂d. in voluntary schools. The rapid improvement in the Board Schools is a sign that the stage of paralysis, or partial paralysis, caused by the vast inflow of ignorant children has passed. The cost of School Board education to the ratepayers is also becoming less, as we have frequently pointed out that it must do as the children earned more of the Parliamentary grant. Taking the whole of England and Wales, every child in a Board School cost the ratepayers one and sevenpence less in 1877 than in 1876. On the whole the Report for the past year is the most encouraging which has ever been sent out by the Education Department. It proves that the hard work and sacrifices of several years have begun to tell at last.

THE DISASTERS IN THE THAMES AND IN SOUTH WALES.

At the meeting of the committee of the Mansion House Fund for the relief of the sufferers by the loss of the Princess Alice steamboat held on Monday, it was reported that the fund amounted to 26,150^l. This has since been increased by another 1,000^l. During the past week the sub-committee has been engaged almost daily in going through the claims, which have numbered between 300 and 400. It was resolved to refer the claims and returns to the sub-committee with a view to their classification, and to a recommendation of such immediate payments as might be advisable. The committee undertook to consider the question of rewarding those who saved life at the time of the accident after the more pressing claims of the widows and orphans had been settled. The sum of 300^l was placed at the disposal of a small sub-committee, consisting of the Lord Mayor, Sir Benjamin Phillips, Mr. Jervoise Smith, and the Rev. W. Rogers, to relieve such persons as, though poor and suffering, would shrink from applying to the fund from fear of the publicity. Several sums have been received specially for the benefit of the police at Woolwich, in appreciation of their excellent conduct and services. Two more identifications of the clothing of persons lost in the collision on the Thames were made on Monday. It is the intention of the rector of Woolwich to erect a monument, by means of a national subscription of sums not exceeding sixpence, in the cemetery where so many of the victims are buried. The Board of Trade have, at the urgent request of the coroner for Kent and of the owners of the Princess Alice and Bywell Castle, consented to the postponement of the official inquiry, which was to have commenced at Poplar yesterday. This will obviate any difficulty which might have arisen through the attendance of witnesses at two inquiries at the same time. Tomorrow the clothing and other articles found on the bodies of those who went down in the Princess Alice, and have not yet been identified, will be removed from Woolwich Dockyard. It is suggested that nearly one hundred bodies have not yet been recovered from the Thames.

At the Abercane colliery, the divers having been unable to clear away the refuse in the lower pumping tank, the engineers have finally decided to raise the water by means of winding engines, which will bring to the surface one million three hundred and twenty thousand gallons of water per day. The apparatus now working is acting well, but it will take several days before the water is sufficiently reduced to allow of the circulation of air through the headings, so as to clear the pit of gas, and enable an exploring party to enter the Cwmcarne shaft. The Mansion House Relief Fund amounts to about £15,000, of which no less than £2,895 was added yesterday. Another collier has died from his injuries received in the Abercane colliery explosion, bringing up the total number of deaths to 259. The Monmouth and South Wales Coalowners' Association have, at a meeting on Friday, voted 1,000^l. in aid of the sufferers. It was decided to establish a general fund for the relief of all sufferers from similar accidents in future, and a conference afterwards took place between masters and men for the promotion of this object.

THE OCTOPUS.—Many of our readers have doubtless read the terrible description given by Victor Hugo of a monster octopus said to have attacked a man in one of the great rock caverns of Guernsey. The following from Mount Bay, Cornwall, indicates that the brilliant French novelist did not greatly exaggerate:—An octopus, which measured about 5ft., has been caught off Mousehole Island. On being "gaffed" the creature took a tenacious hold on the side of the boat, and great difficulty was experienced in getting it on board. The day following another octopus was captured. Its length was 5ft. 3in., and some of its tentacles are stated to have been as large as a child's arm.

Epitome of News.

The Court remains at Balmoral. Viscount Cranbrook, who is the Minister in attendance, dined with Her Majesty and the royal family on Saturday.

The Queen has appointed the Marquis of Lorne a member of the Order of Saint Michael and Saint George.

The Princess of Wales and her three daughters returned to London, from Kumpenheim, in Germany, where they have been visiting the Duke and Duchess of Teck. They are expected at Abergeldie at the end of this week.

The Prince of Wales has taken for the season the shooting over the Macallwoch Castle estate, the property of the late Mr. Walter de Winton.

Last night's *Gazette* announces that an earldom has been conferred on Lord Cairns, whose title will be Viscount Garmoyne, in the county of Antrim, and Earl Cairns.

On Monday the Duke of Cambridge, Field-Marshal Commanding-in-Chief, visited Aldershot and reviewed about 9,000 men, over 2,000 horses, and forty-two guns, in the Long Valley, where the troops were drawn up in two lines. He was accompanied by the members of the Horse Guards staff. His Royal Highness will superintend a sham fight on Wednesday next.

The Earl of Rosebery, in accepting the invitation to become a candidate for the Lord Rectorship of Aberdeen University, says the invitation is one which it would be as unbecoming in him to refuse as to seek. The contest will now be between the Earl of Aberdeen, the Conservative candidate, and Lord Rosebery, who is the nominee of the Liberal students. The same noble lord (Rosebery) opened a new school of science and art at Falkirk on Saturday, and spoke from the pulpit of a neighbouring church, the hall of the institution being too small for the company. His lordship said he looked upon the anxiety now shown for information in science and art as a most landmark in the intellectual advancement of the country, and as showing that the time was past when the first object was a struggle for elementary education.

A marble statue of the late Mr. Alfred Rooker, twice mayor and many years alderman of Plymouth, was publicly unveiled on Friday. It is placed in Guildhall-square, and was accepted from the subscribers by the mayor, on behalf of the corporation. The statue is the work of Mr. E. B. Stephens, and cost 1,500^l.

The total population of Ireland now stands at 5,351,060—and declined 4,365 within the last quarter of a year. The birth rate in Ireland is under, and the death rate over, the average for the second quarter of the last five years.

At Truro yesterday, Mr. Edward William Brydges Wiliams (Liberal) and Lieutenant-Colonel Arthur Tremayne (Conservative) were nominated. The polling will take place to-morrow.

It is stated that the Hon. George William Russell, son of the late Earl Russell, has been requested to stand as a candidate for Dundee, at the next election, but has expressed his unwillingness to come forward in the meantime.

On Thursday last snow fell in different parts of Scotland. Reports from Inverness and Deeside state that the tops of the high hills were quite covered.

Mr. Gladstone, writing to the working men of St. Colomb, Cornwall, in response to their address to the working men of Truro, where an election is pending, says:—"I hope that attention may be given to the cause of Greece. After declaring on the 8th of June that her claims would deserve careful consideration, the British Government united itself in the Congress with too much effect to defeat those claims. There is no question here of Russia, for the Greeks are opposed to Russia. They, more than any other nation, represent the cause of freedom in the East; and in their persons, according to all the intelligence we possess, that cause has been not only abandoned, but I must even say betrayed."

The *Army and Navy Gazette* says the great cry just now in all departments of the army is for retrenchment. So much money was spent lately in preparing for the campaign which at one moment appeared imminent, but which has happily been averted, that the Government is not unnaturally anxious to show itself sensible of the strain which it was compelled to put upon the financial resources of the country, and in arranging next year's estimates the utmost will be done to keep down expense. Colonel Stanley is desirous, if possible, of showing a reduction on most of the votes, and it has, therefore, been necessary for him to delay for a season the consideration of proposals which have been made for additional grants.

The Australian cricketers were entertained at a banquet at Sunderland on Tuesday week. In responding to the toast of the Australian cricketers, proposed by the Mayor, Mr. Gregory, the captain of the team, said that both he and every member of the team were delighted with their visit to England and the very kind manner in which they had been received. About two thousand persons assembled at Liverpool on Thursday to witness the departure of the Australian cricketers for America, and heartily cheered them. They have arranged to play several matches in the United States.

Mr. George Parkes Bidder, F.R.S., the eminent civil engineer, died on Friday at his residence, Ravensbury, Dartmouth, after a short illness. Mr. Bidder, who was born about the year 1800, was better known to our forefathers as the celebrated

calculating boy in the earlier quarter of this century. He afterwards gained the confidence of George Stephenson, and assisted him in getting several railway bills passed through Parliament. Mr. Bidder was one of the engineers of the Blackwall Railway, and was largely employed in the construction of other lines. He was one of the chief promoters of the Electric Telegraph Company from its establishment, and was President of the Institution of Civil Engineers for 1860-1. He attributed the first stimulus given to his genius to passing the door of a blacksmith's shop which stood opposite to his father's, in which, when old enough, he was, in his own words, "raised to the dignity of being allowed to blow the bellows."

A little girl named Alice Giles, aged sixteen months, was drowned on Friday at Richmond in a pan containing not more than two gallons of water, into which she fell while trying to reach some flowers which had been placed in it. The flowers were intended to have been placed on the grave of her brother in the cemetery.

The Liberals of Manchester have gained 103 votes on the Parliamentary revision. At Bradford the Liberals have gained from 600 to 800 votes on the overseers' lists.

Dr. Boyd, St. Andrew's ("A.H.K.B."), preached in Crathie Church on Sunday forenoon. Her Majesty, the Princess Beatrice, and Prince Leopold were present from Balmoral.

Prince Frederick William, son of the Crown Prince of Germany, who has been staying at Ilfracombe, has arrived at Balmoral on a visit to the Queen.

The Autumnal Conference of the United Kingdom Band of Hope Union commenced its sittings at Halifax on Monday. The Council of the Union held a business meeting in the evening in the new Band of Hope rooms, Union-street, when Mr. Stephen Shirley, the chairman of the Union, presided. A public meeting was afterwards held in the Drill Hall, and was attended by some 3,000 to 4,000 persons. Mr. J. W. Willans, Leeds, presided, and addresses were given by the Rev. Dr. Maguire, the Rev. H. S. Paterson, and the Rev. G. M. Murphy, member of the London School Board.

It is stated that the Hon. Arthur Morgan, brother of Colonel Morgan, M.P., will be the second Conservative candidate for Breconshire.

A bill has been submitted to the Jersey Legislative Assembly to compel steamers to carry adequate life-saving apparatus.

The *City Press* stated that the remains of Mr. John Morris Saunders, an old commercial traveller, who travelled in recent years for Messrs. Jones and Co., of 100, Wood-street, were interred in Abney Park Cemetery on Friday. The deceased, having no relatives, has generously divided his property, about 12,000*l.* (personalty only), between three institutions in the prosperity of which he had evinced much interest, namely, the Linen and Woollen Drapers, Silk Mercers, Lace-makers, Haberdashers, and Hosiers' Institution, the Commercial Travellers' Benevolent Institution, and the Commercial Travellers' Schools.

The recent Liberal victory at Newcastle-under-Lyme was celebrated on Monday by a demonstration in which the members for the borough and several other members of Parliament took part. At a luncheon in the afternoon Mr. G. W. Latham, proposing the toast of "Our representative institutions—the House of Commons and the Municipal Authorities," asked how they could be representative while the agricultural labourers were excluded from the franchise and a large part of the country was governed entirely by magistrates. In the evening Mr. W. S. Allen, M.P., presided at a crowded meeting in the Lecture Hall, and said that the return of Mr. Edge at the then critical juncture of affairs was a distinct avowal that the working men of England did not approve of the reckless extravagance of the Government and the secrecy with which the Convention with Turkey was agreed upon. A resolution was passed acknowledging the valuable services rendered by the Liberal electors of all classes in the borough during the late contest, and another resolution, moved by Mr. E. Jenkins, M.P., declared that the return to Parliament of Mr. Edge for Newcastle-under-Lyme and Lord Colin Campbell for Argyllshire plainly indicated that the policy pursued by Lord Beaconsfield did not meet with the approval of the country.

A large number of arrests have been made in Odessa and Kharkov, consequent upon a discovery made by the Russian secret police of a plot for breaking into the State prisons and freeing all the Nihilists at present confined therein. The rapid growth of the Nihilist party in Russia is said to be exciting much attention and consternation.

It was currently reported in Paris yesterday that M. Léon Say contemplates resigning the Ministry of Finance in consequence of the opposition manifested by M. Gambetta in his recent speech to the conversion of the Five per Cent Rentes.

The appointment of Mr. Rivers Wilson to the post of Egyptian Minister of Finance has been announced by the official journal at Cairo. It was stated at the same time that the cession of lands by the Khedive for the benefit of the State has been duly effected by the commission.

The Emperor of Germany was on Friday present at a grand military parade held at Cassel, and rode on his charger down the lines to inspect the troops. He no longer carried his right arm in a sling. The reception accorded to His Majesty by a large crowd of spectators was enthusiastic.

A Circassian slave having taken refuge at the British Consulate, Mr. Fawcett has ordered her to be detained, and has requested Sir Henry Layard to make representations to the Porte in favour of stopping the sale of slaves in Turkey.

According to a report which obtained currency in Calcutta on Thursday the King of Burmah is dead.

Statistics recently published show that New York city alone spends £12,000,000 annually for strong drink, beer and wine; and thirty or forty thousand of the labouring classes can go to Coney Island on a single day for Sunday recreation, and in that brief period at least spend £20,000 for the benefit of their health or—otherwise.

Leprosy has broken out in several towns in the Spanish province of Alicante, and there have been several fatal cases.

At New Orleans on Saturday there were sixty-two deaths, and on the previous day sixty-nine, from yellow fever. At Memphis on Saturday the number of fresh cases was 120, the deaths 64. It is stated that out of 500 inhabitants who remained at Greenville after the outbreak of the epidemic 400 have been attacked, of whom 162 have died.

The *North German Gazette*, commenting on the recent utterances which the *Times* correspondent stated to have been made by Prince Bismarck in regard to the relations between Germany and Russia, says that though it has long been obvious that Germany could not trust blindly to Russia's friendship, yet Germany has not allowed her Eastern policy to be influenced by such considerations, but at the recent Congress lent her whole diplomatic friendship to Russia. Further, the *North German Gazette* does not see that Russia sustained any defeat at the Congress, which gave her much greater triumphs than she had obtained as the result of any previous war with Turkey.

On Monday Pope Leo XIII. gave an audience in the Hall of Consistory to the first band of pilgrims of the season, 120 Italians from Turin, headed by Count Balbiano and Chevalier Buffa. An address was read by the Rev. Canon Schiapparelli, ecclesiastical leader of the pilgrimage, and a generous offering towards the Obolo of St. Peter was presented. The Pope afterwards gave an audience to a number of strangers and to a deputation from the parishes of Naples, to offer, together with a rich present, their thanks to His Holiness for having given that diocese its present archbishop.

Prince Bismarck left Berlin on Monday for Varzin, where he will spend a few days with his two sons, returning subsequently to Berlin.

Miscellaneous.

A BEAR AT LARGE.—Two English sailors, named Briton and Barmichael, who arrived in London a few days ago in the ship *Atlantic*, brought over with them two bears from a port they touched at. One of the animals died, but the other was on Monday morning muzzled and chained by the two men in order to be taken to Mr. Jamrach's repository to be sold. On getting outside the docks the brute broke the leather muzzle and furiously attacked his two guardians, compelling them to relinquish their hold of the chain. He then capered about on his hind legs for about ten minutes, making attempts to seize horses and foot passengers, and finally succeeding in securing a wolf hound which had annoyed him by barking at him, and fatally crushing the animal. One of the owners procured a bludgeon, got behind the beast, and felled him to the ground. The carcass was taken to a furrier's and sold for 10*s.*

THE ANNEXATION OF NEW GUINEA.—The Government, it seems, in view of the schemes for the colonisation of New Guinea, the discovery of gold in that great island, and apparently the general likelihood of a "rush" thither from the Australian colonies and New Zealand, has ordered a vessel to proceed to the coast of New Guinea to protect English settlers. This is a right step, no doubt; but we may hope that it will be accompanied by a distinct notification as to how far we intend to "protect" gangs of gold-diggers who may think proper to force their way into the interior of this tropical island against the consequences of their own adventurous explorations. The annexation of New Guinea would be a mistake. The Australian colonies, of course, cannot take it themselves, and have not the remotest intention of incurring any risk or expense in the matter; that is quite clear. The Imperial Government certainly does not want the country. Thus the whole question of protection of settlers or explorers should be cautiously dealt with.—*Pall Mall Gazette*.

ANOTHER AMERICAN BEETLE.—The Connecticut farmers in the United States are, it is stated, in a condition of painful excitement owing to the appearance in that State of a "hitherto unknown bug," which is committing great ravages in their corn-fields. The creature is described as a "good-sized, six-legged, evil-looking bug, rather larger and much flatter than the potato bug; in colour brown, and having a wide body and a very small head, the latter provided with a pair of small antennae or feelers." The bug begins his ravages at the tip end of the ear of corn and devours the kernels as he works onward towards the butt, leaving in his track only a dirty mess of brown husks of the separate kernels after having devoured the substance. If, as it is feared, this new bug is going to ruin the corn as extensively as the potato bug has in so many quarters ruined the potato crop, his presence will be a greater calamity than anything

that has yet been threatened by that already famous pest. So destructive are the powers of the unwelcome stranger that fields of corn are ruined in almost a single day. Acres of grass land will suddenly turn brown and dead, and the turf itself can be raked off, the roots having all been cut by the bug, which "flies like lightning when started." Yet the creature is not altogether without its redeeming points. Under a magnifier it is seen to be beautifully feathered, and is not without features of considerable interest to naturalists and others who take delight in loathsome insects.—*Pall Mall Gazette*.

MR. FAWCETT, M.P.—Mr. Fawcett, as everybody knows, is not rich, and not a few silly people think he can be got at. But he is apparently determined to avoid the pitfall into which a well-known patriotic radical renegade has tumbled both himself and his reputation. The other day a distinguished peer approached the member for Hackney on behalf of an Indian potentate who has "claims" against the Government, claims which it is needless to say are of a pecuniary nature. The offer was made delicately enough, but the distinguished peer was rather mortified to receive from Mrs. Fawcett in reply a letter in these terms:—

I am sorry to say that my husband (Mr. Fawcett, M.P.) feels unable to do anything in the case of the He has always been particularly careful not to identify himself with any of the disputed rights or claims of Indian Princes. They are generally persons of great wealth, and it is almost impossible for a man like my husband to take up their cases in Parliament without incurring the suspicion of being a paid agent. This is the reason that makes him avoid all such cases. He wishes to keep himself free to speak in what he believes to be the interests of the poor or friendless populations of India.

What makes Parliamentary life disgusting to poor men is that they are constantly being insulted with offers of what if they were American legislators would be called "bribes." It is considered a matter of course nowadays that when a member of Parliament is not a man of fortune, he is ready to be bought; only sometimes, as in the case of Mr. Fawcett's would-be client, people who entertain that view lay themselves open to an ugly snubbing.—*Mayfair*.

UNIVERSITY COLLEGE OF WALES.—A meeting of the Council of this college, and of the representatives of several of the Welsh Theological Colleges, presided over by Lord Aberdare, was held at the College House, Aberystwyth, on Tuesday, Sept. 17, 1878. The meeting was convened by the president, pursuant to the following resolution adopted by the Council on July 20 last:—

In view of the desirability of more fully utilising the staff of professors now attached to the college, it was suggested that steps should be taken to ascertain whether any arrangement is practicable under which students who intend to enter the Christian ministry may pursue their studies there in the secular subjects required for a degree in arts, preparatory to their being received into the theological colleges; and it was resolved:—

That an invitation be sent by the president to the principals and other officers of the following colleges—viz., the Baptist Colleges of Haverfordwest, Pontypool, and Llangollen; the Presbyterian College at Carmarthen; the Independent Colleges at Bala and Brecon; and the Calvinistic Methodist Colleges at Bala and Trevecca, to attend a conference at Aberystwyth, on Sept. 17, 1878. And that the meeting for conference be held at the college, and begin at eleven o'clock in the forenoon.

The object of the meeting having been fully stated by the president, a lengthened discussion ensued, which was conducted in the most friendly manner, and with an evident desire to arrive at conclusions favourable to the proposal. The advantages accruing to students from a more undivided attention to literary studies during the first two years of their course was fully recognised, and the difficulties in the way of carrying out the proposal were carefully considered. It was ultimately resolved that the matter should be brought before the committees of the several colleges for their consideration, and that another conference should be held at Shrewsbury, on Tuesday, the 15th of April next, to which all the college authorities are to be invited.—Lord Aberdare, who presided on Saturday at the Royal National Eisteddfod, at Birkenhead, in the course of some remarks on the state of education in Wales, said that the provision made for the middle classes was very inadequate. The sons of the upper classes had no difficulty in going to the colleges in England; but it could not be expected that the children of the struggling middle-class would cross the border in the same manner. If they wanted to have an efficient system of middle-class education they must provide it for themselves.

DEATH OF THE REV. DR. LANG, OF SYDNEY.—Intelligence has been received from Australia of the decease of this well-known colonist. John Dunmore Lang (says the *Echo*) was a very early settler in New South Wales. He was a Presbyterian clergyman, and sat in the first-elected legislature for that colony as member for Port Phillip. It was he who, on August 20, 1844, moved for the separation of the district of Port Phillip from the territory of New South Wales, and its erection into a separate and independent colony. The motion was vetoed, but among the six who voted for it were "Dr. Charles Nicholson and Mr. Robert Lowe," names not unknown to fame. On that occasion Mr. Lowe, while deprecating the "frittering away of colonies into minute particles," and looking forward to the time "when Great Britain would give up the idea of treating the dependencies of the Crown as children, who were to be cast adrift by their parents as soon as they

arrived at manhood, and substitute for it the far wiser and nobler policy of knitting herself and her colonies into one mighty confederacy, girdling the earth in its whole circumference, and confident against the world in arts and arms," voted for the measure on the ground of justice and expediency. The result of the vote was that the future Chancellor of the Exchequer resigned his seat as a Government nominee. The agitation, however, still continued, and on November 11, 1850, a vessel arrived in Melbourne bearing the welcome intelligence that the wishes of the colonists were to be acceded to. Rejoicings were kept up for five consecutive days. On three of these not even a newspaper was published, and on the night of one of these the city was illuminated. Finally, on July 1, 1851—still kept as a holiday—the "District of Port Philip" was erected into the Colony of Victoria—the new British dependency comprising a region about the size of Great Britain. Dr. Lang always took an active part in politics, though chiefly residing in Sydney, and wrote a history of the colony. His death, at the age of seventy-nine, removes one of the great historical characters of the Australian chronicles.

WORKMEN'S PEACE ASSOCIATION.—A well-attended meeting of the council of this association was held on Monday night at the offices, Buckingham-street, Strand. Mr. Benjamin Lucraft presided. After the election of officers for the ensuing year, Mr. Sagliadini read a report on the recent "Peace Demonstration in Paris." The "demonstration," it was stated, was of a most imposing character, the theatre of the Château d'Eau having been crowded to excess, many thousands being unable to obtain admission. Indeed, the largest building in Paris might easily have been filled on the occasion. Mr. Rowlands also reported that the meeting at Puteaux had been equally successful. A vote of thanks was awarded the Secretary (Mr. W. R. Cremer) for his energetic efforts in organising the first gathering. A deputation was then appointed to represent the association at the Peace Congress to be held at the Tuileries (Pavilion de Flore), commencing to-morrow (Thursday), and lasting until the 30th. The chairman said that the Congress would apply itself to the consideration of the following questions:—1. How practically to maintain peace and to diminish the causes of armed conflicts. 2. How practically to carry out the principles of international arbitration. 3. The reforms capable of being introduced under the present state of international law. M. Adolphe Franck, the well known professor at the College de France, had consented to preside; and M. Garnier, senator, and member of the institute, would act as one of the vice-presidents. He (the chairman) rejoiced to see that a considerable section of French workmen now advocated peace principles, and so far favoured the peace programme as to establish an association exactly similar to their own. It was one of the misfortunes of France that her population should be so easily moved by unscrupulous adventurers, who first flattered the people only to enslave them afterwards. This was notably the case with the Buonaparte family, who were as ready as ever to take advantage of any divisions that might arise in order to reach the throne. After some discussion a resolution, instructing the deputation to convey the congratulations of the council to the Congress, and assuring it of the hearty support of the association, was carried unanimously. Votes of thanks were also awarded to Victor Hugo for his readiness in volunteering to preside at the late "demonstration" in Paris; to M. Tolain, senator, who took the chair in the unavoidable absence of the former; and to MM. Louis Blanc, Garnier, Lockroy, and others.

THE ULTRAMONTANES AND M. GAMBETTA.—The *Daily News* correspondent writes on Sunday night—Pursuant to telegraphic orders from Rome, Mgr. Freppel, of Angers, one of the most bellicose of Ultramontane bishops, opens a campaign against M. Gambetta. In a letter of four columns in length, addressed to him personally, the prelate says his Romans speech exceeds the utmost limits of violence. He feels humiliated, as a Frenchman anxious for his country's honour, to have to read Gambetta's speeches; but, since it appears they foreshadow the future, he resigns himself to the study in order to prepare for the combat. He denies that there is any clerical question, unless of Gambetta's own creation, and to support this denial falls back upon the *Concordat* as a conclusive settlement at the beginning of this century. Persecution, he affects to believe, is what Gambetta threatens. His development of this theme not travelling out of the beaten track of Rome would be of small interest to your readers, but what is curious and important is the expression of a hope that his aggressive attitude may revive the most desirable union between those who regard religion as the corner-stone of social order, and in this point of view he is almost tempted to thank Gambetta for the service he has rendered to the cause of order. This is the *mot d'ordre* which you will already see echoed in England by the clerical, monarchical, and Bonapartist sympathisers with the Ultramontanists. It is only a forlorn hope of the clericals that Gambetta's outspoken philippic may excite Conservative alarm which will operate in their favour at the senatorial elections. They know better. It is precisely upon the senatorial constituencies that Gambetta's well-timed speech will produce a decisive effect, because it is pervaded by a sense of power. He speaks as one on the winning side. Reckless Conservative journals like *l'Assemblée Nationale* and the *Pays* lament that unless the Marshal makes a *coup d'état* directly, his

little remaining prestige will be lost. Nobody is entitled to say, unless by remote, uncertain deductions from his past conduct, that he contemplates any such measure. But one of Gambetta's objects—and he has taken his enemies by surprise—is undoubtedly to raise such an issue, and what the reactionary journals say is quite true—that every day's postponement will render any forcible interference with the development of Republican institutions less and less possible. The *Daily Telegraph's* correspondent says:—The publication of a full and amended version of M. Gambetta's speech at Romans, in the *République Française* of Saturday, has naturally revived the comments of the press. The official report, as it is to be found in this journal, is acknowledged to be softened in some passages and altered in others. Indeed, it appears that the interview between M. de Marcere and the Prefect of Police with the Marshal, last Thursday, was occasioned by the violent language which the orator made use of in his speech with regard to the President of the Republic. It is understood that the Marshal declared that he would immediately resign if the Republican journals did not attenuate in their reports the insolence of the words of the leader of the Left. People attribute the silence of M. Gambetta at Grenoble to the above fact.

THE VICTIMS OF THE ABERCERNE COLLIERY EXPLOSION.—The *Echo* has a special correspondent in the South Wales district who gives the following touching particulars illustrating the piety of some at least of the sufferers by the most recent and terrible colliery disaster:—"This place (he says) is indeed a valley of the shadow of death just now. Unless you neither speak nor listen it is impossible to escape continually being reminded of the calamity which has just befallen the place. In the very next house to that in which I write only eight days ago was one who is now in his grave. On that fatal Wednesday morning he had, as usual, called his wife and family around him to prayer—he was brought home only to die. It must not be supposed that Abercerne alone has suffered. Early this morning I was over the hill-side at Mynyddylwyn, where lives a friend of mine, a Dissenting minister. In his congregation there are several widows, though the place is two or three miles away from the pit. A little later I walked with the Rev. D. R. Davis, Independent minister of Risca and Cross Keys, from Abercerne to the latter place. Cross Keys has suffered heavily. In that little chapel there were three Sunday-school teachers and twenty-four members of the congregation among the lost. Pointing to a pretty Primitive Methodist chapel at the side of the road, my friend informed me that every member of the church but three was among the dead! At last we came to a long row of houses. We enter the first, where we find a young widowed mother with a flaxen-haired little girl only fifteen months old, and two other women, the elder of whom has lost no less than four relatives in the fatal catastrophe. This is, or rather was, the home of James Whatley. 'He was,' said my friend, 'one of the finest, manliest, young fellows in my church—one of those whom we could least spare.' James Whatley was the support, not only of his wife and child, but of his mother-in-law, who sits there in the corner of the room, and of his father-in-law, who is unable to work. He had taken a younger brother, Frank, to work with him in the pit—both are among the dead. The very night before the fatal disaster, James Whatley stood up in the little prayer-meeting to give a short address, and his theme was 'Clinging to the Saviour.' He spoke of Jacob wrestling all night with the angel, and how, when he could no longer wrestle, he clung fast and held on. Ere twelve hours more had passed away the fiery blast had laid him low. . . . In the same Sunday-school as James Whatley was another teacher, James Lovell by name, a man who had quite a fascinating power of instructing children, a man who loved and took delight in his home, who, though not a member of the church, called his children around him every evening to family worship. He, too, has gone, and six little children are left fatherless. The extent of the loss of some of these families is shocking to contemplate. A door or two from James Whatley's house the survivors have to mourn the loss of seven relatives, three of whom lived in the house itself. The Wesleyan congregation seems to have lost heavily. On the Sunday before the calamity the services were conducted by two local preachers, both of whom now are lying dead in the pit. I must not omit the sad story of one Welshman, a Baptist, a man mighty in prayer, who, when he grew warm in his utterances, used to glide out of English speech into his own mother tongue. On the Monday night before the fatal morning the manager sent for him. He was away at the prayer-meeting. His wife went after him, and paused outside the door to wait till the prayer was over. It was her own husband's voice that she heard, and he was pleading for his wife and his four children. He, too, is among the lost. One cannot speak of these people without saying much of their religious life—it crops up continually."

MISERABLE PUNNING.—A clergyman who had been fishing, and came home without any spoils of the finny tribe, told his wife that he had only seen but one fish, and that was a pike, which looked at his bait and seemed weighing the chances between catching it and being caught himself. The wife responded:—"And of course he was able to weigh the matter correctly because he had so many scales." "That finishes me," exclaimed the clergyman, and he dropped into a chair.

Gleanings.

Whittier, being asked for his autograph, wrote:—
The name is but a shadow, which we find,
Too often, larger than the man behind."

An Irishman, who had blistered his fingers trying to draw on a pair of boots, exclaimed: "I believe I shall never get them on until I wear 'em a day or two."

A French cynic defines a physician as an unfortunate gentleman who is expected every day to perform a miracle, to reconcile health with intemperance.

HOW IT IS MANAGED.—French lady to family physician: "Doctor, I want my husband to take me to Nice for the winter. Now, what is the matter with me?"

"How is it, Miss, you gave your age to the census-taker as only twenty-five, when you were born the same year I was, and I am thirty-nine?"

"Ah! you have lived much faster than I, sir." A celebrated oculist offered to operate on a Parisian blind beggar's eyes, and said, "I'll guarantee to restore your sight." "What," exclaimed the beggar, "restore my sight and so ruin my business! A pretty notion! Do you want to deprive me of my livelihood?"

A syndicate of iron speculators has, it is said, just clubbed together 270,000*l.* for buying up all available pig-iron in expectation that this important raw material has reached the lowest possible value, and that a little lightening of the market must send up the price to a remunerative figure. This is, in plain words, such an attempt to "rig" the iron market as was made years ago by a syndicate of coal speculators, who soon manufactured that terrible coal famine when the inhabitants of the metropolis had to pay 60*s.* a ton for house coal.

IMPERTINENT I.—In a street-car at Philadelphia an old gentleman was seated in one corner and the car was full. A bevy of fair ones, of all ages and weights, swarmed in, and there were no seats. Whereupon the gallant old gentleman shouted aloud: "Ladies, I shall be most happy to give my seat to any one of you who is over thirty-two years of age." All remained standing.

A NEW VERSION OF THE INDIAN MUTINY.—Mr. Le Page Renouf, Her Majesty's Inspector of Schools in the metropolitan district of the Tower Hamlets, in his report of 1877, states that the following account of the Indian Mutiny was given by a female pupil-teacher in her fifth year of service, and the eighteenth year of her age:—"There was a dreadful massacre in India, and thousands were slain; it was placed under the hands of a governor, but he did not attend properly after the country, and so the people took the law into their own hands, and the country became in a dreadful state, men and children being killed. The Queen then became Empress of England."

AWFUL SACRIFICE.—TRADESMEN.—One of these generous, disinterested, sacrificing gentlemen having stuck upon every other pane of glass in his window, "Selling off—no reasonable offer refused—must close on Saturday," offered himself as bail, or security, in some case which was brought before a magistrate, when the following dialogue ensued:—The magistrate asking him if he was worth two hundred pounds, "Yes," he replied. "But you are about to remove, are you not?" "No." "Why, you write up 'Selling off.'" "Yes, every shop-keeper is selling off." "You say, 'No reasonable offer will be refused.'" "Well, I should be very unreasonable if I did refuse such offers." "But you say, 'Must close on Saturday.'" "To be sure, you would not have me open on Sunday, would you?"

BARNUM SOLD.—Twenty years ago, when P. T. Barnum was in San Francisco, he advertised for a cherry-coloured cat. An Irishman answered the advertisement, and offered to bring him a fine Tom cherry-coloured pussy for two dollars and a half. Barnum was so delighted that he sent the man the money at once in order to hold him to his bargain; but his delight changed to unmitigated disgust when the Irishman came and jerked a wall-eyed, sickly-looking black cat out of the bag, and told him that its name was Billy, and that it was very fond of fish. "What d'ye mean by bringing me this thing?" yelled Barnum; "didn't you say you had a cherry-coloured cat?" "I did that, Mr. Barnum," said Mr. Michael McGuffin; "and didn't I bring yez wan? Didn't ye iver ate black cherries ashore?" The great showman has never advertised for a cherry-coloured cat since.

HOLLOWAY'S OINTMENT AND PILLS.—Diseases of the Skin.—No case of disease of the skin, be its nature what it may, has failed to be benefited when these potent remedies have been properly applied. In scrofulous and scorbatic affections they are especially serviceable. Scurs and eruptions, which have resisted all other modes of treatment, and gradually, from year to year, have been completely cured by Holloway's cooling Ointment and purifying Pills, which root out the disease from the blood itself and leave the constitution free from every morbid taint. In the nursery Holloway's Ointment should be ever at hand; it will give ease in sprains, contusions, burns, scalds, and infantile eruptions, and may always safely be applied by any ordinary attendant.

PERFECTION.—MRS. S. A. ALLEN'S WORLD'S HAIR RESTORER is offered to the public with full confidence in its merits. Testimonials of the most flattering character have been received from every part of the world. Over forty years the favourite and never-failing preparation to restore grey hair to its youthful colour and lustrous beauty, requiring only a few applications to secure new and luxuriant growth. The soft and silky texture of healthy hair follows its use. That most objectionable and destructive element to the hair called Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

Births, Marriages, and Deaths.

MARRIAGES.

WOOD—COCKS.—July 24, at the Congregational Church, Melbourne, Australia, by the Rev. S. J. Green, William, eldest son of G. S. Wood, Esq., Olive Mount, Wavertree, Liverpool, to Ellen Mary, youngest daughter of Charles N. Cocks, Esq., of Melbourne, Australia.

PRINCE—HAIGH.—Sept. 16, at Hope Chapel, Salford, by the Rev. R. W. Selbie, B.A., George Frederick Fletcher, youngest son of the late John Frederick Prince, to Mary Ellen (Nellie), eldest daughter of the late Charles Haigh, all of Salford.

HIGHAM—BOTTOMLEY.—Sept. 17, at Marsh-street Congregational Church, Walthamstow, John, son of J. Higham, of Queen-street, Chesham, and Walthamstow, to Augusta Ann, daughter of Capt. A. D. Bottomley, of The Retreat, Walthamstow.

DEAVILLE—HARNEW.—Sept. 17, at the West End Congregational Church, Southport, by the Rev. John Chater, the Rev. J. G. Deaville, of Bury, to Hannah Milman, daughter of James Harnew, Esq., of Hatfield, Yorkshire.

CRAVEN—BEARE.—Sept. 19, at Clapham Congregational Church, by the Rev. J. G. Rogers, B.A., Frederick Craven, of Bradford, to Louisa, only child of W. Woodthorpe Beare, of Clapham Park.

TAYLOR—BROWN.—Sept. 19, at Myrtle-street Chapel, Liverpool, by the Rev. J. Williamson, uncle of the bride, assisted by the Rev. Alex. Macleod, D.D., Birkenhead, the Rev. D. A. Taylor, Comber, county Down, to Dora, second daughter of the Rev. H. Stowell-Brown, Liverpool.

EVANS—FREEMAN.—Sept. 19, at Wookey, Somerset, Arthur John, son of J. Evans, D.C.L., F.R.S., of Nash Mills, Hemel Hempstead, to Margaret, daughter of E. A. Freeman, D.C.L., I.L.D., of Somerset, Wells, Somerset.

SPENCER—YOUNG.—Sept. 21, at the Metropolitan Tabernacle, by the Rev. James Spurgeon, John Spencer, of London, to Annie Louisa, eldest daughter of the late Mr. William Ralph Young, of Woburn, Beds.

DEATH.

HOOD.—Edwin Simpson, eldest son of Rev. Paxton Hood, aged 27, at Napier, New Zealand. Friends will please to accept this intimation.

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MR. G. H. JONES, SURGEON-DENTIST,

WILL be glad to forward a Pamphlet, gratis and post free, which explains the most unique system of the adaptation of artificial and extraction of natural teeth without pain, from his only London address—

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Opposite the British Museum.

NOTE.—Improved PRIZE MEDAL TEETH (London and Paris) are adapted in the most difficult and delicate cases, on a perfectly painless system of self-adhesion, extraction of loose teeth or stumps being unnecessary; and, by recent scientific discoveries and improvements in mechanical dentistry, detection is rendered utterly impossible, both by the close adjustment of artificial teeth to the gums and their life-like appearance. By this patented invention complete mastication, extreme lightness, combined with strength and durability, are insured, useless bulk being obviated; articulation is rendered clear and distinct. In the administration of nitrous oxide gas, Mr. G. H. Jones has introduced an entirely new process.

TESTIMONIAL.

My Dear Sir,—Allow me to express my sincere thanks for the skill and attention displayed in the construction of my Artificial Teeth, which renders my mastication and articulation excellent. I am glad to hear that you have obtained Her Majesty's Royal Letters Patent, to protect what I consider the perfection of Painless Dentistry. In recognition of your valuable services you are at liberty to use my name.

S. G. HUTCHINS.

By appointment Surgeon-Dentist to the Queen.
To G. H. Jones, Esq.

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Opiates, Narcotics, and Squills are too often invoked to
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instead of such fallacious remedies, which yield momentary
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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:
—"I have repeatedly observed how very rapidly and invari-
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This medicine, which is free from opium and squills, not
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strengthens the constitution. Hence it is used with the
most signal success in Asthma, Bronchitis, Consumption,
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Sold in bottles at 1s. 9d., 4s. 6d., and 11s. each, by all
respectable chemists, and wholesale by Jaa. M. Crosby
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* Invalids should read Crosby's Prize Treatise on "Dis-
eases of the Lungs and Air Vessels," a copy of which can be
had gratis of all Chemists.

"FOR THE BLOOD IS THE LIFE."

See Deuteronomy, chap. xii. verse 23.

CLARKE'S WORLD-FAMED BLOOD MIX- TURE.

TRADE MARK—"BLOOD MIXTURE."

THE GREAT BLOOD PURIFIER AND RESTORER.

SKIN DISEASES, Eruptions, Blotches, Ulce-
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Discolorations of the Skin, Humours and Diseases of the
Skin of whatever name or nature, are literally carried out of
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THOUSANDS OF TESTIMONIALS FROM ALL PARTS.

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system will follow.

As this mixture is pleasant to the taste, and warranted free
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test its value.

CLARKE'S WORLD-FAMED BLOOD MIX-
TURE is sold in Bottles, 2s. 6d. each, and in cases,
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THE LAST SERVICES in connection with this Place of Worship will be Held on THURSDAY, OCTOBER 3rd, 1878, when A SERMON will be preached at Three o'clock in the Afternoon, by the Rev. J. RUSSELL, of Bradford, for many years Pastor of the Church. A Public Tea Meeting will be held at 5.30; and, in the Evening of the same day, a Public Meeting will be held at Seven o'clock, Chair to be taken by the Rev. J. RUSSELL, when Addresses will be delivered by various Ministers and Gentlemen who have been connected with the Chapel from its early history.

The Rev. W. CUFF will preach the last Sermon in the Chapel on SUNDAY MORNING, Oct. 6, 1878, at Eleven o'clock, and address the Young People of the School and Congregation in the Afternoon, at Three o'clock.

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